METHODISM
IN THE
SOUTHLAND.

"Thou hast given me a Southland."—JOSH. XV, 19.

REV. J. T. JAMES.

"On the south side shall be the standard of the camp of REUBEN, . . . the tribe of SIMEON, then the tribe of GAD."—NUMBERS II, 10–14.

"'On the south' of the 'Holy City,' standing four-square and four-sided to the Twelve Mystic Tribes of Spiritual Israel—'Three Gates.'"—REV. XXI, 13.

"Back to Wesley!" the Slogan of Methodism.

GENERAL ORDERS. 2 Chron. xxxv, 3–5.

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2. "*Prepare yourselves*, by the houses of your fathers, *according to the writing of* [our Methodist] *David*, king of [Methodist] Israel."

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PREFACE.

WHILE Satan has been teaching his children "The Higher Criticism" of God's Holy Word for the destruction of reverence and faith, God, the Almighty Father, has been teaching His children "The Higher Reading" of that same Holy Word, just as algebra is higher work in arithmetic. While Satan's big sons have been reading God out of much of His precious Book, some of God's little children have been reading Him into it, as never before. Our business, as His sons and teachers for these times, is to read His words into the times, and read the Churches and times into His words, make and join the battle, and let God adjudge the issue. His words are full of the never-failing wisdom and power of Him who gave them, and have a never-failing, a repeated, and increasing power in all ages. The closing of this Gentile age will not be behind any other in seeing the might and power of His words—their eternal reach and stretch, their very fullness being reserved for these farthest-away times to show the glory of Him who, when Deuteronomy xxxiii, 17, was written by Moses three thousand five hundred years ago—"He shall push the people together to the ends of the earth"—saw the strong and enlightened

Americans being pushed together with the weak and ignorant Cubans and Porto Ricans and Filipinos as clearly as we have seen it in these days.

OUR REASONS FOR WRITING THIS BOOK.

1. Because the author believes God laid it on him to write it, telling him, in Spirit, and Word, and Providence, to write it, and feeding his mind with material to write it, out of forty-two years' experiences in God's kingdom.

2. Because the Church South, with which the writer has been identified much of his life, and in which much of this book was thought out and felt out, has refused, in her leaders and rulers, to receive and use the Laver of holiness God sent them in the early seventies, to recover and save themselves out of the snare of the devil, by whom they were led captive at his will, in the person of their Church fathers, and in their own persons, and increasingly continuing in said snare and captivity until they are full of hate for the precious grace of holiness, even to casting out their own children to the world, and mad because another Church takes them in.

3. Because the writer's field of work, in connection with the good Methodism, is in the Southland, by the providence of God, and in meeting and feeling the Satanic hate for holiness in the South Church, he has been stirred to show this Church to all honest minds

as God has shown it to him; yea, to show true Methodism and their Methodism to themselves, for their leaders have filled the land with Methodist ignorance. This book is true Methodist history, the writer being better acquainted with the history of Methodism than with that of his own country.

A REFORMING, NOT A PROSELYTING, BOOK.

There is none of the Jacob or supplanter spirit in this Methodist; he is a Methodist Israelite, and seeks not to supplant the Church South with the Methodist Episcopal Church. Repentance and reformation and restitution for the South Church is what this book seeks, in the hand of the Almighty. Open and public repentance, in General and Annual Conference, of the sins of the Church, past and present; a repentance in written form and recorded in Conference journal, with cutting off the old dragon-tail, the name South, and taking a new and honorable and God-glorifying name, such as "Methodist Episcopal Church, Reformed, in the United States of America;" with Discipline restored, with increase of richness. This is what this book seeks for, at the hands of the Almighty God of our Methodist fathers. Our own Church will gladly forego all claim on white work in the South so soon as the South Church repents and reforms, and throws the old banner of Methodist holiness to the sun and breezes in the highest places of the Church.

But if she refuses repentance and reform, then increasing wrath and disintegration is upon her all over this Southland. Deep humiliation is the only way of this Church's return to God—to the fold of the true Methodist Israel.

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Methodism in the Southland.

CHAPTER I.

FINDING THE METHODIST FIELD.

When Ruth came in from heathendom into God's land, it was her hap in going forth as a gleaner to light on a part of the field belonging to the rich Boaz. (Ruth ii, 1-3.) When this writer came in from the world in 1859, it was his hap to light on a part of the Church field belonging to the rich Methodist Jesus, said field being in Hillsboro Circuit, Baltimore Conference, Methodist Episcopal Church. The Methodist Jesus was rich—(1) In the warm, generous, loving gospel lived and preached, producing a lively and happy sense of God's love; (2) In the rich grace given to walk in love and freedom from sin, and in great tenderness of conscience toward sin; (3) In a special means of grace and Christian nurture for young believers, keeping them from falling away, even the blessed class-meeting to which the writer owes his becoming planted in God; (4) In a great annual encampment in the woods for promoting the salvation of souls, and refreshing altar-fires, and preparing for—(5) The annual series of fall

meetings, those precious times when, as a boy, we could work all day in the corn field and go to the meeting at night and sing and pray.

Boaz was not only rich in himself, but his land was rich, producing two crops, one following the other. "She came to Bethlehem in the beginning of barley harvest." (Ruth i, 22.) "So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest" (ii, 23); and this Gentile found that the land of the rich Methodist Jesus is very rich land, when in good hands and well kept up, producing two blessed harvests of God's love in the human soul—justification and entire santification, or perfect love. This last harvest he found in after days to be the special crop for which God prepared the Methodist field, and put it into the hands of husbandmen,—the Wesleys and Wesleyan preachers.

But we must "abide" in good haps as well as find them, and so another part of Ruth's good fortune was in so attracting the notice and favor of Boaz that he said to her, "Go not to glean in another field, neither go from hence, but abide here fast by my maidens." (Ruth ii, 8.) It was good advice, and great was her profiting by it. This gleaner has also heard these words spoken to him by his great Master, "Go not to glean in another field." The Methodist that goes to another Church for doctrine, or discipline, or true Christian fellowship, will suffer loss. It makes as much difference what Church you belong to if you want to become fit for heaven, as it does what kind of a family a boy or girl is raised in to become a good man or a good woman. We say it before God, who is to judge our words, that the Methodist is the only Church raised up for promoting the entire sanctification of man, in

spirit, soul, and body, as a basis of perfect happiness here, and eternal glory hereafter. We shall find nothing until we enter heaven, like the rich doctrines, and the rich history, and rich biographies, and rich Discipline, and rich hymnology of the Methodist Church.

Ruth was further strengthened to stay where the good providence of God had cast her lot, by the counsel of her mother-in-law. "It is good for thee, my daughter, that thou go out with his maidens, that they fall not upon thee in any other field" (iii, 22, margin). Many a weak, ignorant Methodist has wandered to other Churches and been fallen upon by false teachers, and ignorant disputers, and violent haters of entire sanctification, and been spoiled of this most precious faith and cast down to the low, worldly, Satanized religion of the land. The pulpits abound with such haters and disputers, and the land is dark with false teaching and pulpit abuse of the truth.

Further rich teaching in Ruth. While on this sweet little book of Ruth, which contains the hidden germs of that Methodism to come to the kingdom of God some three thousand years after her day, we want to show some more of its riches for God's saints of this day. Notice that gleaning privileges and special kindnesses in the field of Boaz produce faith in Ruth for a still richer portion, even her right to become the wife of the lord of the harvest field.

> "For Boaz did so quicken Ruth
> With handfuls dropped her faith to fill,
> With grace to ease her in the truth,
> Himself was taken in her will."

Notice, all ye who can read this spiritually (an unclean mind has no business here), how she forces herself into her rights and riches, along the line of

faith and instruction, and uncovers his feet and secures shelter of his skirt at night in the threshing-floor, stirring him up to a remembrance of his duty to her under Jewish law. It is night, a time of darkness. They are threshing out barley, and not wheat. It means conflict and strife with the dark Church of the world, in the things of righteousness. Mark, you who magnify holiness out of all proportion and forget the things of righteousness, that union with the Glory One is secured in the threshing-floor of barley—in the tribulations of working out righteousness before God and men and angels and devils. See these very days set forth in symbol in "the black horse"—the unclean, unholy, Satan ministry riding the land (Rev. vi, 5, 6)—when wheat is three times the price of barley, when holiness is rated so far above righteousness that unholiness and unrighteousness fill the land. Ruth begins with barley and ends with barley, with wheat in the middle. Our first experience and work are in righteousness, toward holiness, inward and outward holiness, the cleansing from all inbred sin and filling with the Holy Ghost. This is power for further and deeper and higher righteousness in Christ—a righteousness to which none can attain who are not sanctified wholly and filled with the Holy Ghost. Holiness is for power to lay hold on the glory man, in the tribulations of standing for the truth against an ungodly Church, that He may raise us up in our last day and own us before the elders of His heavenly city, as part of His bridal Church.

Thou must Jesus' feet uncover,
And ask shelter of His skirt,
If thou be 'est a true lover,—
Not a double-minded flirt.

The finishing burdens of righteousness. See what she gets in the threshing-floor of Boaz—six measures of barley laid on her (iii, 15)—burdens of righteousness from God and for God, to bear before men and a Satanized Church, as a finishing and perfecting portion and exercise in Christ our beloved Lord.

Our times and seasons are
All in the Father's hand:
Our exercise He will prepare,
Our labors all, command.

When sanctified wholly and joined in the sufferings of Christ, we are exceedingly precious to God the Father, and He prepares precious burdens and exercises for us, orders and arranges our times and seasons, and calls us, in and through these, to inherit eternal glory.

Mark you, who use and abuse holiness as an end, and use it not as a means, it is the barley of a high and perfecting righteousness and finishing justification which the King of glory lays on His dear holiness people for their final proving and perfecting for the skies. Holiness is power for "working righteousness," and not for flirting with a worldly Church while avoiding His cross of reproving wicked ecclesiastics. (See and study Psalms xv, 2; xxiv, 5; Luke i, 74, 75.)

Ruth dwells with her mother-in-law, is another point to be carefully observed these days (ii, 23). The Church on high is my mother (Gal. iv, 26); but my mother-in-law is the Methodist Episcopal Church, through whose strength with God I was begotten from the dead at old Seaton's Camp-ground, Loudoun County, Virginia, August, 1859, and at whose great National Holiness Camp-meeting I was sanctified wholly and gloriously

in 1868, at Manheim, Pennsylvania. Surely she has been a good mother-in-law to me. Like Ruth's mother-in-law, mine, too, is full of rich counsel (ii, 22; iii, 1-5; iii, 18) in her precious doctrines, and teachings, and histories, and biographies, and journals, and Discipline, and hymns. Praise be to the God of our holy Methodism! and this must suffice on "Finding the Methodist Field." May God Almighty bless it! Amen.

CHAPTER II.

EARLY YEARS OF METHODIST MINISTRY.

That wave of Divine power which went over the land in 1857, 1858, 1859, reached us in our father's field harrowing for wheat, August, 1859, in my seventeenth year, and I felt my call was twofold—salvation and the ministry. Lying in line of battle in 1862 at Manassas, awaiting the order to advance on the Federal forces, I vowed my life to God in the ministry if He would preserve me through the war. My brother and I, captain and first lieutenant in the Eighth Virginia Regiment, Pickett's Division, Lee's Army, returned home in April, 1865, sound in life and limb. Our Baptist mother, who was helped to find her Savior by a Methodist meeting when I was eleven years old, did not pray loud, but she prayed deep, and from the deeps of a kind and sunny heart that carried light and kindness for all, white and black, she prayed us through the four years of war.

"Surely there is a vein for the silver and a place for the gold where they[re] fine it." (Job xxviii, 1.) In every field of life, by waiting on God in quietness and submission and readiness of spirit, we may find that spiritual word and leading which is as a vein of silver to the soul amid the mass of dark, unbelieving hearts and minds about us. After bearing and suffering the general cast-down and darkened condition of things in Northern Virginia in the summer of 1865, there came

the clear Spirit-word of God in my mouth as to God's righteousness in breaking down the South and giving success to the North in the war. I accepted it, declared it in my father's house, and at once my skies began to clear. Jesus shone out on my heart again in love as soon as I made peace with His Father and mine in His providences over the Church in this country. My father's anger was excited on my first talking on this new faith, and he threatened to drive me from home; but I stood to it, and when he was converted in September of that year the sign he gave me of his change of heart was, "He did not hate the Yankees any more." Hating the Yankees was part of the misery which forced him to seek the Lord.

I was licensed as local preacher, and taken on my circuit as junior, August, 1865, and taken on trial into the Baltimore Conference, at Alexandria, Virginia, March, 1866, where that portion of the Conference seceding from the Methodist Episcopal Church in 1861 consummated its union with the Methodist Church, South. Here I saw my first Conference, and the first Methodist bishop, Rev. John Early, a surly old man, who quarreled with the Conference, and boasted how, before the war, he could borrow $50,000 on his note. Here also the first missionary secretary, Rev. E. W. Sehon, of the Church South, who impressed the Conference with the large bill they had to pay for the choice cigars used by this secretary on himself and friends. This was the beginning of our baptism as a seceding Conference from the Methodist Episcopal Church, with the Methodist Episcopal Church, South—an old bishop bragging of slavewealth he had once possessed, and a missionary secretary burning incense to

the devil in choice cigars, to the tune of ten dollars, for the Conference to pay.

I was sent as junior preacher to Warrenton Circuit, some of the garden country of Virginia, my circuit extending to Prince William County, and embracing two of my old battlefields, the first and second Manassas, and my church there having a cannon-ball hole in the brick wall behind the pulpit. How God preached to me of mercy and love as I rode over those once terrible fields where so many of my young companions went down to death!

My ignorance of Methodism was almost perfect. But an honest and diligent application to the work of a young Methodist preacher in the richest field on earth—that of the Methodist ministry—soon began to develop my latent spiritual life and bring forth my soul-powers for Christ. My little room at Warrenton was the gift to me of a great-hearted layman from my own county, living in the town; and it soon became "a holy place" to the young Methodist Levite, where the Divine overshadowing came, and the cleansing and renewing influences of the Holy Spirit came upon me and penetrated me as I sat, and slept, and prayed, and fed on holy things in that little "holy place." I had been cleansed of tobacco before entering the Conference, and not a vestige of any unholy thing could be found in my room in the way of books or papers. It was one of those sweet little chambers and rests, set forth in figure in Solomon's Temple in "the chambers built against all the house, resting on the house in timber of cedar." (1 Kings vi, 10.) When we come away from resting on our natural father's house, in the little chamber thereof, to follow the Son of God, our

Heavenly Father brings us to the sweet little chambers and rests of His house, where He can cleanse and feed and fill us with His spiritual things. That little room seemed to touch and rest on the great Spiritual Temple whose center is the Throne of Christ our Lord.

The Holy Waters of Wesley's Sermons. The remarkable thing in that room was that the Divine influence flowed down upon me, washing my mind and heart in tears, in connection with my daily reading of Mr. Wesley's Sermons. Thus early did "the Holy One" of our Methodist "Israel" indicate to me the heavenly excellence of those incomparable sermons. The Bible did not affect me as did those sermons, that strong extract of purest divinity which God prepared for His latter-day Israel at the hands of His great servant and king in Methodist Israel. It is only through the spirit and teachings and strength of holy and excellent men that had God's signet ring, as it were, in what they gathered and prepared for His Church in their day; it is only through such men as "gates" that we can finally, if God permit, enter the great and strong and mighty city of the Holy Scriptures—the Kirjath-arba of the kingdom of God in Christ Jesus. (Joshua xiv, 13-15.)

My Methodist Preacher's Regimen. Besides the prescribed "Course of Study," God gave me Jeremy Taylor's form of private devotion, teaching me what to say unto Him and how to order my speech in prayer (Job xxxvii, 19), setting me a copy, as it were, of great and excellent things to pray unto. And this, I have found since, is just what He did for the first Methodist preachers and people. I used these forms twice a day in secret on my knees, aloud, and I soon saw God answering those blessed prayers; and He is answering them to-day, as I still use them. Then He gave me

Kempis's "Imitation of Christ" to chew on in place of my discarded tobacco—a spiritual cud (Leviticus xi, 3; Psalm i, 2) in place of the devil's quid, which the god of this world supplies to so many preachers of a world-pleasing and cross-hating religion; fasting every Friday from all food and drink until supper, and sometimes part of Tuesday, by which mortifying the deeds of the body in the Spirit (Rom. viii, 13), I soon had my body as a temple and instrument of the Spirit. Eating, drinking, and sleeping to the full, just as animals do, is an animal and beastly life, and will end in eternal death. (Romans viii, 10-13.) A man that does not "fast," that does not regularly and carefully "mortify the deeds," the clean, legitimate deeds, "of the body," under the law—its eating, and drinking, and sleeping, and fleshly endearments, all these to the full—is no more in the way to heaven than a man that does not pray. Methodism means fasting and abstinence to the utmost of our power, in and by the Holy Spirit, who gives us all power for all things.

Early rising—from 4 to 4.30—was also taught me of God, and fixed in my holy habits. This was part of our natural religion at our father's house. Now it was used for early devotion and gathering of the heavenly manna of the spiritual Word before the sun was up. (Exodus xvi, 21.)

One of my "dedicated things," yea, one of "the treasures of the dedicated things" which God had led other servants of His to "dedicate to Him to maintain the house of the Lord" in the Spirit and keep it out of the flesh (1 Chron. xxvi, 26), was that treasure of social pleasure, open to a young minister, with the sweetest and fairest and choicest of the young ladies of his Church, which treasure I was assisted to dedicate

to the Lord for the four years of my Conference studies. The time and attention and thought which I might have devoted to this exquisite pleasure of the flesh I dedicated to Christ, for my improvement in spiritual things, and to obtain power to honor and glorify Him. "If any man will serve Me [in the dedication to My kingdom of these treasures of the natural man], him will My Father honor." (John xii, 26.) The cross of Jesus has its high work in these high and precious things of the flesh.

Three months of protracted-meetings from about the 1st of September, with revivals at every point, and over two hundred conversions and additions. Back to my "little sanctuary" about January 1st for study and devotion and preparation for Conference. Called "a John Wesley Methodist" by my presiding elder at the passage of my character, Conference 1867-68.

Some specially elect work, and which caused my election of God to special grace, as I afterwards saw, was work on the poor, cast-out, despised colored people, in organizing Sunday-schools and holding special meetings for them. Such work was "elect and precious," and is all through the Holy Scriptures, and secures our election to higher and precious grace, and the result was my election of God, out of a Conference of over two hundred, to the precious grace of entire sanctification, and brought into it in the third year of my ministry. "Much food is in the tillage of the poor" (Prov. xiii, 23), "much food" for mind and heart and soul—"food" of higher, richer, and more ennobling faith and hope and love in God and for God in man and for man—"food" given us from God, "is in the tillage," the cultivation of the minds and hearts and condition of the poor, in kindness and love. No soil like that of "the

poor." Never a country had such a soil to sow and plant in, right at their doors, as the South, before and after the war. But the South people had no eyes nor heart for such sowing, and left the millions of black people, cast out from their slave homes, to such care as the blessed God might stir up for them. My little work for them brought a blessed return, and in a very short time. A local preacher and sexton of the Church locked the door against them on the Sabbath afternoon appointed for their Sunday-school at this place. I rode to his door, which was a preacher's home, and told him of his sin, and that I would never enter his house, except he repented and confessed; nor did I. God blessed me from that time right along, and the talk of "tar and feathers" did not touch me.

Alexandria Village Mission. In this little work, which I was expected to build into a strong Church, I came into such straits as developed my great need of a fuller work of grace, like a boat in a canal lock needing the opening of the forward gate and lifting up by the down-pouring flood. God has a providential book awaiting me (Ps. xcvii, 11), "Perfect Love," by Rev. John A. Wood, of the Methodist Episcopal Church. This opened Methodism to me as I had not dreamed of it. In it I learned of the "Guide to Holiness," a monthly in New York, published by the precious "Dr. and Mrs. Palmer." Sending for a copy, I saw the announcement of a great national camp-meeting for holiness at Manheim, Pa., for July 4th-14th of that year. Thus I learned for the first time of this great movement of the God of our Methodism among the Methodists of the Church of Wesley and Asbury. The Spirit said, "Go up there, and get this blessing, and bring it to your people." I had preached a number of my people under

conviction, and they had joined their pastor at the altar as seekers; but this was as far as we could go; for there was no help for us in our Church for reasons I was to learn afterwards through much suffering.

Stealing away to the Sanctifier. It is the highest wisdom at times not to confer with flesh and blood about things God lays on the heart, and it was my wisdom on this occasion to steal away quietly to seek the Sanctifier of His people, amid His holiness Methodists in the great encampment at Manheim, Pa. I had been in that land in 1863 with Robert E. Lee; now was going up further, but with the angel of the Methodist covenant, the Jehovah Christ, in 1868, to find the Methodist glory, as a subdued rebel in State and Church, to have all the divisions purged out of my soul and made a loyal citizen of our country and lover of its liberty and free institutions, and made a genuine Methodist preacher of the Wesleyan type, and baptized into oneness with all true Methodists and true lovers of God of every name.

It would take a small volume to write my experiences on that holy and happy ground, the nearest heaven I ever touched. On the three points of willingness to be anything, to do anything, and suffer anything for Jesus, I received the death of self and then the cleansing of the blood and filling of the Holy Ghost.

Longing for the Southland. I returned to Virginia full of the glory, with a soul leaping and bounding with faith and hope for this same blessing to go over our poor Southland, so desolated by slavery and the passions of war. I came back in "the love of mine espousals, to go after my Lord in a wilderness, in a land that was not sown" any longer (Jeremiah ii, 2) with open

pulpits and parsonages and smiling homes and fair faces, for a young ex-Confederate officer and Methodist Episcopal Church, South, preacher who had gone North and been sanctified at a Northern Methodist camp. At the next Conference it took my record as a Southern soldier to pass my character as a South Methodist preacher. This was thirty-two years ago, and that Conference is still in its sins of holiness hate. Only recently it forced out an excellent young minister who went in the right direction—the Methodist Episcopal Church. God, we believe, is now turned on this Conference, this old Baltimore Conference of holiness haters and cigar-smokers and tobacco-chewers, who love the devil's quid more than God's holy cud, and is going to give them a display of His left-hand workmanship on such men. He is only waiting for some of His servants to become wise and strong enough to see and publish His left-hand dealings with holiness-opposing Methodist preachers and laymen, and they are at hand to see and record and proclaim the God of our Fathers—"Glorious in holiness, fearful in praises, doing wonders."

CHAPTER III.

THE METHODIST SURE COVENANT.

"I AM with you, saith the Lord of hosts. According to the word which I covenanted with you when ye came out of Egypt, so My Spirit remaineth with you. Fear ye not." (Haggai ii, 4, 5.)

God's word of covenant with Jewish Israel was, Holiness, a holy people (Deut. vii, 6; xxvi, 19), a holiness embraced in laws, statutes, ordinances. God's covenant with Methodist Israel, when He brought them out of spiritual Egypt (Rev. xi, 8) was, and is, Holiness, in its high New Testament laws and statutes and testimonies, its high New Testament power, an age and power of the Church to which He had raised it by the gift and work and revelation of His Son.

If God were kind enough to give the Church of Jewish servants (Heb. iii, 5, 6) the written form of His kingdom over them, surely He was equally kind to the Church of His Methodist children. "Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord." (1 Sam. x, 25.) And John Wesley told the people that came unto him, inquiring what they must do to be saved from the wrath of God, the manner of the kingdom of God, and finally wrote it in a little book, called "The Discipline," and laid it up before the Lord (see Discipline, 1900, par. 26-33), a little book which he was

so certain came from the Lord, and therefore was "before the Lord" as His rule and guide in dealing with His Methodist people Israel, that its standing injunction was, and is: "And remember! A Methodist preacher is to mind every point, great and small, in the Methodist Discipline." As this little book was carried and studied and obeyed, it brought the blessing of highest Heaven, and changed the face of the earth.

The Methodist preparation of the gospel of peace. As the little Book of Deuteronomy given Joshua (i, 8), the book of his daily and nightly meditation and the form and standard of their prosperity, was God's preparation of the gospel of peace in that day, His Jewish preparation of peace, so the Discipline was, and is, His Methodist "preparation of the gospel of peace" for our day. "Stand therefore, . . . having your feet shod with the [Methodist] preparation of the gospel of peace." (Eph. vi, 14, 15.) The business of Methodists in this world is to wear their own God-given shoes, kept in good repair, casting away all old shoes of other peoples (Josh. ix, 13; Ps. cviii, 9), and supplying these same God-given shoes to all others that want to walk in this world, as becometh the people of God, according to the Methodist standard.

The Methodist "form of sound words." The Discipline was, and is, that "manner of the [Methodist] kingdom," that "form of sound words" of God's covenant with and kingdom over the Methodists, (1) with the people, in "The General Rules," and (2) with the preachers, in "The General Rules" and in the "Rules and Duties of Preachers." These rules and duties constitute the very spirit and essence of God's new covenant in the words and blood of His Son, gathered into one small, compact, and handy form and easy view, for

plain and simple minds that have no time nor wisdom for searching the fields of Holy Scripture and gathering the essences of vital and eternal religion. It is the work of Divinely created and sanctified geniuses for essential religion. And in this little book, "in its spiritual parts, are the words "which the Spirit" still "saith unto the Methodist Churches," to the preachers and people (Rev. ii, 7), and this little book declares all men "unawakened," whether in pulpit or pew, who do not show, in their spirit, temper, and lives, the things of its General Rules written in their hearts. (Edition A. D. 1900, par. 33.)

I. The covenant with the people. What grace it was to give us, in one single, simple, comprehensive view, the things of our salvation in three branches, so easy and plain that all can understand:

(1) By doing no harm, by avoiding evil of every kind.

(2) By doing good of every kind, in every possible degree.

(3) Attending on and constantly using all the ordinances of God.

First. Ceasing from and carefully avoiding all evil of every kind, specifying the most common forms thereof. An Israelite could not have the Feast of the Passover who did not search out and put out every vestige of leaven (Exodus xii, 15) from his house. No man can have and keep the feast of God's great passing-over his sins who does not search out and put out every vestige of evil from his life, and, if a married man, from his house. A Jew got religion for himself and house, and gathered manna for himself and house. It was left for this Gentile day, that deepest delusion of the devil, that a man can have religion while his

family are going to the devil. God burned up that form of religion in the day of Lot. The Discipline is a lamp and guide in searching out all evil in its old, well-established forms, as seen, and read, and known, and felt, and suffered, and testified against, by the holy ones of the Methodist Church from the beginning. And in its spirit and power, as a basis, it is easy to see and establish a testimony against any new forms of evil coming upon the children of men.

Second. Doing good of every possible kind to the bodies and souls of men, and in every possible degree, the Discipline coming in here, too, in its instruction in the forms of doing good, guiding us in the ways of peace.

Third. Diligent attendance upon and constant use of all the ordinances of God. Such are, it declares:

The public worship of God.

The ministry of the Word, read or expounded.

The supper of the Lord.

Family and private prayer.

Searching the Scriptures.

Fasting or abstinence.

II. The covenant with the ministers. "And in their set office they sanctified themselves in holiness." (2 Chron. xxxi, 18.)

As God gave His Jewish Israel a ministry in which office all their duties were "set" and fixed for them to enter into and sanctify themselves in holiness, in doing these "set" duties, so He gave His Methodist Israel a ministry office of "set" and fixed duties for them to sanctify themselves in the holy things of their office. As a plow "set" to a certain pitch will cut so much furrow, and a machine with "set-screws" will work into wood to a certain depth, so the "set duties" of

Methodist ministers are in such "holy things" as will work all carnality out of them and out of all their obedient people.

So, in addition to the General Rules common to all, Methodist preachers have a "set office," or office of set and fixed rules and duties, in the which they are to sanctify themselves in the doing of them, and into which they are entered with this warning from the great man who, under the hand of God, established this ministry. "Do not mend our Rules, but keep them. . . . A Methodist preacher is to mind every point, great and small, in the Methodist Discipline." The fixed rules and duties of the "set office" of Methodist preachers, for them to sanctify themselves in the holiness thereof, are:

(1) The General Rules of the Methodist covenant.

(2) The Twelve Rules for a Methodist preacher's conduct.

(3) The duty of preachers to God, to themselves, and to one another.

(4) The matter and manner of preaching.

(5) Visiting from house to house, guarding against those sins that are common to professors, and enforcing practical religion.

(6) The necessity of union among ourselves.

Here are such riches of grace, such "holy and just things" of ministry, such heavenly helps to spiritual life and power of ministry, such a glorious calling to worms of the dust to be servants of Jehovah Jesus, as are found nowhere but in the Methodist Church.

The safe lodging and canned stores of early Methodists. Now that we have outlined briefly the Methodist covenant with people and preachers in the outward forms thereof, we must show the more interior Methodist

arts and ways of holy living. God used three great books in fashioning Wesley into the first and greatest of the Methodist creation of God in Christ Jesus: Jeremy Taylor's "Rules of Holy Living and Dying," a very alabaster box of piety and divinity; Thomas à Kempis's "Imitation of Christ," and Law's "Serious Call to a Holy Life." Wesley said there was no book like "The Imitation," and made an abridgment of it for himself and people, called "The Christian Pattern;" and this book was the daily companion of every Methodist, along with Bible, hymn-book, and Discipline. God had said of the gospel day that "His people should dwell in a peaceable habitation and in sure dwellings and in quiet resting-places." (Isa. xxxii, 18.) In "The Imitation of Christ," by the ancient saint, Thomas à Kempis, they learned—

How to lodge safely in Christ amid a worldly Church. When Paul's company of "out-and-outs for Christ" went up to Jerusalem, that slaughter city of saints, lest they should be entertained by some unknown enemy, and betrayed, they "brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge." (Acts xxi, 16.) So in this little book of an old and most excellent disciple, God provided lodging and safe entertainment for His new Methodist disciples, right amid the old worldly Churches full of lying spirits and sayings and ways that would destroy the truth and slay true spiritual life. It is the clearest revelation of sin and self and Satan in ministers and people that is to be found, we believe. There is sure lodging and quiet and sweet entertainment of mind and heart in Kempis to-day for all that want to abide in Christ in truth, amid the worldly, Satanized Churches. There can be no strength built in us for

rising up against the world and flesh and devil about us, except as we are truly and safely lodged in Christ in holy separation from all the evil about us, and fed on the pure bread and meat of God. "And he shall stand and feed in the strength of the Lord and in the majesty of the name of the Lord his God, and they [whom he feeds] shall abide; for now shall he be great unto the ends of the earth." (Micah v, 4.)

This is a day of canned goods, when men can take canned meats and go to and abide in hard and desolate fields, and do their work. God has had canned meats ever since He told Moses to put up some of the precious manna of wilderness strength into a golden pot, and put it into the sanctuary, lay it up before the Lord. He used canned meats on Wesley in Taylor and Kempis, feeding their strength into his soul. And now our *Methodism is full of precious canned goods* for honest saints to find and feed on—precious, precious things for Methodist saints to find and feed on as they come into the hard and difficult places of the old Methodist covenant and kingdom.

In Methodism's pasture fields,
The strength of God is found;
Here heaven gives its richest yields,
Where worldly life is bound.

Like Paul, who went up to the old Jerusalem "bound in spirit," we must be bound in our spirit by the Spirit and Word of God, from all going with the worldly spirits about us, if we would have that same Spirit feed us on the manna of eternal life. We must "go forth" out of all vain, fleshly liberties which the world Christians are taking with the laws and words of God and Christ, into the close and hard places of God, into a "stall" from the hand of our God, and then

He will feed us on His strength for close and hard times and hard places. "And ye shall go forth and grow up as calves of the stall" on God's stall feed, and then "ye shall tread down the wicked." (Mal. iv, 2, 3.) As this book is to be suggestive and a clew to find precious things more than to be a storehouse of them itself, we will put in here a spiritual poem the Lord gave us years ago in our finding and reading the four volumes of Stevens's "History of the Methodist Episcopal Church." His three volumes of English Methodism and these four of American Methodism are canned Methodists sweets of bread and milk and oil and wine and honey. In reading Methodist history, we have one caution,—

Drink of the Methodist river above the fork of 1844. He that would drink of the pure water of the Methodist river of life in Christ Jesus must be sure to drink above the fork of 1844, when the South tore off into a Southern fork; and this fork is very muddy with strife and passion and blindness. Not only is it muddy with strife made with the pure Methodism of Wesley and Asbury, but mud and filth of Noah's day and of those dark times of the Church from which God had purified the waters of His Church. This was brought up and cast into the head of the South branch of Methodism to make its water suitable for the section this branch was to water. We say it as a Southern man, born and raised amid slaves in the old slave State of Virginia, a Southern soldier and a first lieutenant of Pickett's Division, Lee's Army of Northern Virginia, and who pulled away from Appomattox without surrendering, and waited at his home for two months to see if anything would turn up for the Confederacy before going in and being paroled; as an ex-South Meth-

odist preacher who knows all about the South Methodist Church, I say to all South people that if you want pure Methodist history, read nothing written from the South view of Wesleyan Methodism, for such history is water of a branch torn away from the Methodist river to water slaveholders.

STEVENS'S ALABASTER BOXES OF PURE METHODISM.

Why was it, Lord, Thou didst inspire
Such records of the ancient fire
As in our fathers burned?
Was it not that *our* hearts might glow
With the pure flame these records show—
We to our fathers turned?

Are not these precious books a vase
Of precious ointment, heavenly grace,
For our enfeebled parts,
That Methodists, degenerate,
May rise to their own glory state,
From flesh-impoverished hearts?

My Savior, dost Thou care for me,
Nor turn my soul to vanity,
In showing me such grace?
Then pour down all these precious books,
Into my spirit, soul, and looks,
My body, and my face.

O let *me* catch *their* holy zeal,
The spirit of their quickening feel,
And even with increase.
And long as in the flesh I live,
May these good books their spirit give—
I never from them cease.

Let METHODISM, *pure* and *good*,
Be to my soul its daily food,
Till gladness reigns within;
And singleness of heart in love
Be poured into me from above,
And swallows all my sin.

JUNE 17, 1876.

AN INVOCATION TO THE GOD OF METHODIST ISRAEL.

"The truth which once our fathers saw,
The grace which once our fathers sung,
Command to be their children's law,
And cause to be their power of tongue.
Let Israel to her land repair,
Let Israel to her home return:
And safety crown her dwellings there,
And glory on her altars burn."

1872.

And let every Methodist say, "Amen! so shall it be!"

CHAPTER IV.

THE LOST POWER OF METHODISM.

A GREAT compound power may be composed of many great, simple powers: as a steamship and an express-train and an army. So in mathematics, the compound power of 1155, for instance, is made up of the several simple factors or powers—3, 5, 7, and 11. In the great power of God in Methodism we have a wonderful compound, made up of many great simples. As there is often one central power which organizes and embodies all the others into a great compound power, so in Methodism there is a power so central to the system that it may be called "the power of Methodism," as indeed it is the power of all true religion.

No salvation without holiness. This power of God secured lodgment and began working in John Wesley when, "in 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people." (Discipline.)

How did this power work in these men, these years, from 1729 to 1737? Stevens tells us, in his "History of the Methodist Episcopal Church," Volume I, page 31: "The Holy Club was formed at Oxford in 1729 for the

sanctification of its members. The Wesleys there sought personal purification by prayer, watchings, fastings, alms, and Christian labors among the poor." This power of God continued working in the Wesleys until it sanctified them from great dead Churches unto fellowship of Christ among the humble poor. Says Stevens, the anointed historian of Methodism: "The Moravians meet him again in London, where they maintain several religious meetings in private houses. Both the Wesleys, turning away from St. Paul's, Westminster Abbey, the dead Churches, seek light from heaven in these humble assemblies." Here, in one of these humble places, one night, while listening to the reading of Luther's Preface to the Epistle to the Romans, the great scholar of Oxford was "born of the Spirit," and his soul lifted up to God as His child, in love and praise and prayer.

"*The fear of God*," *the power of Methodism.* The power which had so wrought in him to such glorious results was the fear of God, the holy fear of His wrath, as "revealed from heaven" in the words of Holy Scripture, because of his personal unholiness and unfitness for heaven—this fear working in him as a mighty cleansing and renovating and crucifying power, preparing the way of the Lord to his mind and heart and life, and thus, by this power of God working in him, was wrought out in himself, first, the fashion of that new form of righteousness which the kingdom of God was about to take to itself in the great Methodist movement, even as Mr. Wesley formulated this new fashion in words that stand at the head of the General Rules of the Methodist kingdom.

"Such a society is no other than a company of men having the form and seeking the power of godliness,

united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other work out their salvation."

The form and the power of godliness. Here we find two distinct things belonging to a Methodist Christian—the form and the power of godliness. According to Methodist doctrine and ways, it is an insult to God to go to Him for the power of righteousness, unless we bring Him the form of said righteousness in our life to receive the treasure of power in. We take a pitcher to a well for the power of water. We let the fear of God work in us that form of righteousness in our outer life which is a proper vessel to receive the treasure of the joy and power of the Holy Ghost in, and enjoy it, and bear it unto others. Thus the power of the fear of God works in the soul towards the complementary power of joy in the Holy Ghost.

The two great powers, fear and joy, stood together in the perfected apostolic Church. "Then had the Churches rest throughout all Judea and Galilee and Samaria, and were edified, and walking (1) in the fear of the Lord, and (2) in the comfort of the Holy Ghost, were multiplied." (Acts ix, 31.) Souls must be well ballasted with the fear of the Lord that are to receive great baptisms of the Holy Ghost and gales of heavenly power, and ride safely amid the waters of this lower world. Jesus put much lading of fear into the hold of His disciples' souls before He manned their upper deck and filled all their sails with the powers of the heavenly world. And right after Pentecost He had to salt the Church with a great fear. "And great fear came upon all the Church, and upon as many as heard these things."

After Mr. Wesley had been the subject of the great inworking of the fear of God unto the glorious complement of this power in the joy of the Holy Ghost, "others began to come to him, desiring him to spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads." This was the mighty working of the same power of the holy fear of God in them that he had experienced unto such a glorious issue, and to lead them into a proper "form of godliness," wherein they might receive the same Holy Ghost as he had, was the origin and purpose of the "United Methodist Societies" in Europe, and afterwards in America.

Mr. Wesley shows the power of fear in one of his sermons, as it worked among the first Methodists: "How diligent was you, then, in hearing the Word of God! Did you neglect any opportunity? Did you not attend thereon day and night? Would a small hindrance have kept you away? A little business? A visitor? A slight indisposition? A soft bed? A dark or cold morning? Did you not then fast often, or use abstinence to the uttermost of your power? Was you not much in prayer (cold and heavy as you was), while you were hanging over the mouth of hell?" And in another place he tells them how they climbed the garrets and went down into the cellars after poor and sick, to do them good, and work the peace of God.

"*The fear of the Lord a cleansing power.* To come, now, to the Word of God in its great, inspired originals, and see how exactly, as with plumb-line precision, the Church of Methodism was "built upon the foundation of the holy apostles and prophets, Jesus Christ Himself being the chief Corner-stone." (Eph. ii, 20.)

"The fear of the Lord is clean, enduring forever"—enduring forever—as a cleansing power. (Ps. xix, 9.) It has never lost its cleansing power, and never will. It is that power which goes before the higher and more comfortable powers of God's kingdom, the powers of "peace with God" and "joy in the Holy Ghost." It goes before, and cleanses and sanctifies the person and life, and abides in the soul as a preserving power against the return of the soul to any of those things and ways against which the wrath of God was seen and felt.

Now, turning to the General Rules of the Methodist covenant, we see the things from which, as forms of evil, the fear of God cleanses us, and the things to which, as forms of doing good, this same fear of the Lord joins us, giving the peace of God in doing them. Surely God, the all-present One and holy and constant Worker of all kinds of good to men, can give His peace to no man who is not clean of all touch of evil, and who is not working out his salvation and that of his fellow-men to the utmost of his power. Look over this holy list, concerning every one of which it has been declared by tens of thousands of the holy ones of Methodism, and stands declared to-day that "His Spirit writes on all truly awakened hearts," and you will see, my reader, that the fear of the Lord is the lost power of Methodism. It has not lost its power to cleanse, as of old, from all things once forbidden to Methodists, and therefore still and ever forbidden them; but Methodists have lost this fear of the Lord, this treasure of Jehovah (Isa. xxxiii, 6), out of their midst; for they live in those things which the fear of God once cleansed them from, and they have fallen away from doing many of those things to which the fear of God once joined them. Look at just a few things:

1. "Giving or taking things on usury; that is, unlawful interest." The South Methodist Church, the great Church of this Southland, is full of usurers, and in Texas, where five South Methodist Conferences spread their wings (?) over the land, the South Church is just honeycombed with usurers, and the ministers and departments of Church work are drawing revenues from aching bones and hearts of poor whites and blacks, the meanest and blackest of all usury—that practiced on the weak and helpless. And these wicked usurers, in some instances, are so full of sin and hell that they become partly insane before death; but still they are good Southern Methodists, and at the funeral are sent off to the Methodist heaven.

2. "Putting on of gold or costly apparel." See the gold watches and chains and glasses worn by ministers these days of fearless disobedience of the God of our Methodist fathers."

3. "The taking such diversions as can not be used in the name of the Lord Jesus."

4. "The singing those songs and reading those books which do not tend to the knowledge and love of God." Ministers are now the self-acknowledged leaders in the general craze after fiction; and the good old Bible has so dried up on the ministry that a holiness minister and assistant editor has gone to publishing a monthly of "religious fiction," and working it out on the holiness people of the Southland—Higgaion. Selah. Surely "the waters of Babylon" will be long drying up for "preparing the way of the kings of the East" (Rev. xvi, 12), the holy prophets and apostles of God, when holiness ministers and editors mingle and send forth such waters of death as religious fiction.

5. "Softness and needless self-indulgence," as in lux-

urious homes and in the different forms of the use of tobacco, in which filthy tobacco-use the Methodist preachers of the South Church have led, until tobacco has assumed its present plague form in the cigarette destruction of little boys. So far gone is the present-day South Methodism with this filthy and diabolical indulgence of the flesh that a great leader declared, in a recent Texas Conference, that the time would come, perhaps, when public opinion would compel them—these dear Methodist (!) preachers—to give up their chewing and spitting and smoking and stinking. Alas! Alas!

Elisha's bears and Satan's cigar preachers. The present generation of Bible critics affect great horror at the God of the Bible permitting His servant Elisha to call bears from the wood to destroy some forty little children, filled, in innocent ignorance, with the wicked hate of their parents towards God's holy servant, and making open ridicule of an aged prophet; but these same Bible critics are very fond of the Methodist preachers that bring up fire from hell, and scatter it among their children in tobacco lust and cigarette fiends, which seize upon the weak and tender powers of children, destroying them mentally, morally, and physically, by thousands and tens of thousands. Another thing in the Rules is:

6. "The profaning the day of the Lord." Now, because the devil has invented a new way of Sabbath profanity these last days, even the Sunday newspaper, in which he flatters the Churches and preachers by publishing their Sabbath services, these innocent preachers are among the great patrons of the devil's great Sabbath-profaning institute, which does more to corrupt the land than the saloon; for it reaches and cor-

rupts that best class of people that the saloon does not touch.

The devil will get his own. The man, minister or layman, that lets that "vine of Sodom," whose roots are in hell, come up into his home and bear for him and his family, on the Lord's day, its deadly fruit of profanity and irreverence and unfitness and deadness as to the Lord's house and its services—that man will see the devil when he dies, if not before. He 'll get the ministerial fish that swallows and feeds on his new Sunday newspaper bait. Where he sows his Sunday newspaper he surely will reap; and he ought. He should have all the fools that can not see such open, God-defying wickedness as that devilish Yankee institution, the Sunday newspaper.

The Discipline prohibits voting with a whisky party. God's fear, so far from losing any of its old-time power to cleanse and sanctify believers, is even more potent, if possible, than in other days; for we can turn to these Covenant Rules of Methodism, and, taking the first item—"By doing no harm, by avoiding evil of every kind"—we can see and read therein, with eyes from Jesus (Rev. v, 6), a Divine prohibition from voting with any old whisky party. And the man that does not want to "depart from evil," from every phase and form of its entangling power, whose eye is not quick to see the breadth and depth of the command of God in things of evil—that man will not see God, but he will see the breadth of sin and depth of hell.

Jesus salting His Church with fears. Our Lord stored the souls of His disciples with the fear of God, and His words are awful in their terrible import.

1. "And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more

that they can do. But I will forewarn you whom ye shall fear. Fear Him which, after He hath killed, hath power to cast into hell. Yea, I say unto you, Fear Him."

2. In His Sermon on the Mount He sets forth a great fear to His Church about offending a brother and not being quick to make up the matter (Matt. v, 21-26)—even the fear of being delivered over to the devil for shutting up in a living hell in the body, until willing to do the work of peace. All along in that sermon He salts the Church with great fears.

3. He tells of a millstone tied to the neck, and the person cast into the sea, as a more tolerable thing than the sure judgment of God on a man that offends, that turns out of the way one little, feeble believer that trusts in Jesus.

4. He carries His judgment to our very words, saying that we shall give account for every idle word that we may speak, putting us in fear as to our conversation. And so far from relaxing any of this seeming severity of law given in His flesh, when He rose to heaven and spoke to the Church by the Holy Ghost, He said, "Let your speech be alway with grace, seasoned with salt." (Col. iv, 6.) Your "speech" in private, in home, in public, "let it be with grace" in the matter and manner, the purpose and influence, and "alway" with grace; and still this is not enough, this gracious speech, having nothing in it but what is good to the use of edifying, must have one more element of goodness to make it acceptable to God: it must be "seasoned with salt;" seasoned, whether in common talk or pulpit sermon or paper article, "with the salt" of holy fear of God, that He may see some evil in our speech. This fear cuts out the fear of man in private or in pul-

pit, and gives our speech that finishing seasoning that causes God to relish it. How abominably corrupt and stinking to God and heaven must all pulpit speech be that is seasoned with the fear of men, whether bishops, elders, or laymen! Not only must our speech have this seasoning in us, but it must be seasoned with the words and things of God's fear in its matter.

Salted with fear or with hellfire. In Mark ix, 42-50, Jesus fills the cup of His Church full with fear, with holy, sanctifying fear. "Hell," "hellfire—"where their worm dieth not and the fire is not quenched"—are repeated three times. And then He says, in closing, "For every one shall be salted with fire;" every one refusing to sanctify himself from evil and corrupting things shall finally be salted down with fire in hell; "and every sacrifice shall be salted with salt;" every one becoming a sacrifice to God in holy obedience shall be salted with the salt of holy fear of God. Then He adds, "Have salt in yourselves," be full of the words and ways and Spirit of the fear of a holy God, and carry it and minister it as the means of your peace with God and with one another.

The Wesleyan ark of salvation. "By faith Noah, being warned of God of [coming] things [of wrath] not seen as yet, moved with fear, prepared an ark to the saving of his house." (Heb. xi, 7.)

By faith, John Wesley, being warned of God of things of wrath to come, not seen nor felt as yet, moved with fear, prepared an ark, a spiritual Church, to the saving of his spiritual household, and that ark for people and preachers is in the General Rules and Rules and Duties of Methodist Preachers.

CHAPTER V.

THE LOST LAW OF METHODISM.

THE Methodist kingdom of God contains many laws, statutes, and ordinances; but there is one special law which is as the keystone of all the others; and that one is lost, so generally and fully lost that few of this generation know of such a law, and very many will dispute when told of it; for it is the very cross of Jesus to every earth-born, easy-going, slipshod nature that relishes nothing in religion that causes the least trouble with the world around them and in them.

It is the law every believer is under to God and to Christ, to reprove sin, all open sin about us, on the right hand and on the left, on believers and on open sinners,—this is the great keystone law of Methodism.

God's writing on first Methodist pillars. Where shall we find God's writing about things in Methodist Israel, if not on the first and great pillars of the Church? "Wisdom hath hewn out her seven pillars." (Prov. ix, 1.) "And I will make him a pillar in the temple of my God, . . . and I will write upon him the name of my God and the name of the city of my God." (Rev. iii, 12.)

We will take two of the great pillars of God in the Methodist temple as first set up: John Wesley and John Nelson, whom God so hewed that there was no bark side left on either where Satan could come in and hold

them back from any of the Word or work of God. A man that will dispute God's law as written on these men is a bastard Methodist.

The duty of reproving our neighbor. This is the title of Mr. Wesley's "Seventieth Sermon" on God's Word written on that ancient and mighty and everlasting pillar, Moses, in Leviticus xix, 17, "Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." He says: "Love indeed requires us to warn him, not only of sin (although of this chiefly), but likewise of any error which, if persisted in, would naturally lead to sin. If we do not 'hate him in our heart,' if we love our neighbor as ourselves, this will be our constant endeavor, to warn him of any evil way and of every mistake which tends to evil. Even those whom we know to be, in our Lord's sense, dogs and swine, if we saw them do or heard them speak what they themselves know to be evil, we ought in any wise to reprove, else we 'hate our brother in our heart.' Every one, therefore, that has a soul to be saved is entitled to this good office from thee. 'To neglect this is no small thing, but eminently endangers our final salvation.'

"I have only a few words to add unto you, my brethren, who are vulgarly called Methodists. I never heard or read of any considerable revival of religion which was not attended with a spirit of reproving. I believe it can not be otherwise; for what is faith unless it worketh by love? Thus it was in every part of England when the present revival of religion began about fifty years ago, all the subjects of that revivals, all the Methodists, so-called, in every place, were reprovers of outward sin; and indeed so are all that, 'being justified by faith, have peace with God through our Lord

Jesus.' Such are they at first; and if they use that precious gift (of reproof), it will never be taken away."

How the first Methodists reproved. Again, in Sermon XXXV, in recalling them from the compromising spirit they were falling into, and reminding them of their zeal while under the spirit and power of fear,—"Did you not speak and not spare, even for an unknown God? Did you not boldly plead His cause, and avow the truth before an adulterous generation? And are you now a believer in Christ? Have you the faith that overcometh the world? What? And are you less zealous for your Master now than you were when you knew Him not? O, repent! See and feel your grievous loss! Remember from whence you are fallen!" To lose fear is to fall from God.

The law of reproof written on John Nelson. God's unchanging law for His Church to reprove sin—all sin—as written in His holy Word (Leviticus xix, 17), was well written by the Eternal Spirit on the mind and heart and in the life of John Nelson:

"I daily reproved all that sinned in the work where I was, so that none of them would swear in my presence."

The devil threw a book in his way to turn him out of the way of simple love and faithful reproof.

"Then the enemy began to reason with me that I ought not to reprove sin any more. From that time my love began to cool both towards God, and my zeal for the salvation of others abated."

He saw he had been snared, and waiting on the Lord in fasting and prayer and in searching the Scriptures, he "prayed that God would give him that simplicity and godly sincerity that he walked in when He first revealed Christ in his heart."

"And He answered me in a wonderful manner, so that my tongue was loosed to reprove, and my heart again enlarged to pray for every soul of man."

Notice here: Faithful reproof of sin, and enlargement of heart in prayer, were joined together in these first and pattern Methodists. See: They maintained access to God in prayer and intercession for men, by keeping themselves in the power of God, over all fear of men, to reprove all men that sinned about them. Jesus' kingdom and glory sits on the clouds of all fears of men and devils, and "He cometh" to believers and to His Church in general, in and on these clouds; and none can enter up into His presence and reach His glorious intercession that are afraid to reprove and rebuke any sinners, no matter how high these sinners are in Church or State. Again he says:

"However, it made me cry to the Lord to go with me, and protect me from both my inward and outward enemies; and He was gracious to me, enabling me to reprove all that sinned in my presence.

"I heard that some who were called serious people said I was a dangerous man to converse with; and others shunned my company after I conversed with them. Then I thought I would leave off reproving and reasoning; for I made myself to be abhorred."

But God again delivered him:

"I now resolved to reprove again, and seemed to do it with more authority than before, and my words began to stick to some and cause them to reform their lives."

His mother, and then his wife, were ashamed of him (before their conversion), and tried to make him ashamed of reproving sin.

"She [his wife] desired that I would leave off abus-

ing my neighbors, or go back to London. I told her I did not care what all the people could say; for I was determined to reprove any one that sinned in my presence." God Almighty had wrought this iron will and determination in his soul.

God's law of reproof in the "General Rules." Right in keeping with this law of Christ for all believers to reprove and rebuke sin, and which is their daily cross to take up and bear after Him, is that part of the Methodist covenant in the General Rules:

"It is expected of all who continue in these societies that they shall continue to evidence their desire of salvation—

"Second. By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.

"To their bodies—of the ability which God giveth, by giving food to the hungry, clothing the naked, by visiting or helping them that are sick or in prison.

"To their souls—by instructing, reproving, or exhorting all we have any intercourse with, trampling under foot that enthusiastic doctrine [of devils] that we are not to do good unless our hearts be free to it."

This is the law of God and of Christ for all ages of the Church: "Thou shalt not hate thy brother in thy heart," by seeing evil on him, or creeping upon him, and not warning, reproving, rebuking him for it. "Thou shalt in any wise," in the wisest way you can, "rebuke they neighbor, and not suffer sin upon him." No man can see sin on his brother on the right hand, or evil on his neighbor on the left hand, and fail in this Divinely-prescribed office of brotherly love and neighborly kindness, and keep open access and tender-

heartedness to God in prayer. We can pray to God for them when we kindly and tenderly and faithfully reprove and rebuke them for the error or sin we see on them. And this holy and faithful exercise of the highest office of love towards our brother and neighbor gives us an ever-increasing discernment of sin and evil; and makes us as "the apple of His eye," with quickness and fineness of power to discern between good and evil; to detect and expose and destroy every form of Satanic power in the name and power of Christ our King. We can not keep power with God in prayer for men except as we keep power with God in reproof and rebuke of men. These two powers are joined together in the Holy Ghost.

Ministers are fallen under fear of men. Now we see "the lost law of Methodism," and the cause, the great cause of the loss of power from the altar that used to come down in the Holy Ghost, in converting sinners and sanctifying believers, the ministers are fallen under the fear of their leading members and moneyed men, and the Holy Ghost, the Spirit of Glory and of God the Father, which Jesus has in wondrous fullness, does not connect with fearful and cowardly ministers, and so we have the present condition of things.

God's anger at a world-pleasing Church. Coming on to the fuller and higher Church days of David, we see the law of reproving sin shining forth. (Psalm lxxiv, 1-3): "O God, why hast Thou cast us off forever? Why doth Thine anger smoke against the sheep of Thy pasture? Remember Thy congregation which Thou hast purchased of old: the rod of Thine inheritance which Thou hast redeemed: this Mount Zion wherein Thou hast dwelt."

Here is a Church cast off and God's anger smoking against them because that Church was fallen from its high calling, and wanted ease in the flesh.

Willing to be His sheep—yes.

Willing to be His congregation—yes, that too; but—

Not willing to be His rod—no; that makes trouble.

Not willing to be held in His hand, as a nation, for the bruising and breaking of all heathen worship about them in the nations, and as crept in among them.

David was God's rod to bruise and break God's foes in his day, and we, as ministers especially, are his spiritual sons to use the Word of God as a rod on the enemies of God and the Church.

God's anger smokes in all generations against that cowardly Church that refuses itself in the hands of God as His rod against sin and sinners, on the right hand and on the left. Such cowards make God fail in keeping His Word from way back when He told Satan that the seed of woman—Christ and His Church—should bruise his head with the rod of God's Word.

"This Mount Zion wherein Thou hast dwelt." Zion was "the city of David," "the fort" and "stronghold" of Jerusalem, and stands for the ministry—a strong ministry union and fellowship—in which God dwells, and from which He embodies and builds the Church round about, as a city about a fort. Ministers refuse to come up from among and under the people and form a great hold for God. They love ease with the people, and to be certain of their support and of their report at Conference.

Jesus was "a Rod out of Jesse." (Isaiah xi, 1-4.) "And there shall come forth a Rod out of the stem of Jesse, . . . and He shall smite the earth with

the rod of His mouth, and with the breath of His lips shall He slay the wicked."

That this reproving of sin in the world-Church, "lying in the arms of the wicked one," and bearing unto him in this day saloon-voting sons and fashion-loving daughters, was the cross of our Lord (see John vii, 7): "The world can not hate you; but Me it hateth, because I testify of it that the works thereof are evil." And so must we testify of it and to its face as our Master did, if we would be saved. There is nothing so needing faithful reproof as a worldly minister and a worldly Church given over to Satan. God's faithful servants and people must muster their courage and save their souls of all such around them, for this is the law and the gospel. The highest, most difficult, and most perfecting offices of love are in reproof of sin on our brother and on our neighbor.

God's remedy for present great head of wickedness. The great head to which Satan has brought wickedness these days, in the Church and out, is for Christ to raise up and bring righteousness to a great head in great reproving of sin, especially of "spiritual wickedness in heavenly places" (Eph. vi, 12); that is, the world Churches of the land. Men, spiritual men, ministers of God, must be God's rod for bruising, in public and daily private preaching, the souls of all evil-doers, in the Church and out, bruising them with hell-fears; and when this battle is well joined, we will see the Captain of the hosts come forth on His white horse, and armies following.

We must resort to fasting and prayer, as did Nelson, to get the spirit and power of reproof.

CHAPTER VI.

INVOLUTION AND POWERS OF GOOD METHODISM.

Spiritual power is like that in the natural world, subject to evolution and involution, and liable to fall to a power for evil, as well as open to such involutions or involvings with higher and further power of God for given occassions as will raise and greatly increase its power. If we take the prime number 3 as a good and positive power, and involve it to its eighth power by multiplication, we have 6,561. If we take 3 with the decimal before it, and let it illustrate a negative or evil power, on the wrong side, then each successive multiplication and increase of itself is an increase of evil, as .09 and .027 and .0081, and on, until in its eighth power it is .00006561. The good 3 has increased itself 6,558 units of its first power by keeping on the right side. The evil .3 has lost millions of its first units of power as a good number by successive involutions in evil.

Take the Methodism of Wesley and Asbury as God prepared it for the world and planted it in America, and let us trace it briefly in its good power, as well as notice that evil branch which rose in the Southern part of the United States and went off to itself. It is as much the duty of a scribe to make a clear and faithful record of God's work and Satan's as it is of a minister to preach the Word faithfully.

"*Wholly a "right seed.*" Methodism as planted in this country was "wholly a right seed" (Jer. ii, 21); right and wholly right; such a preparation of God's "good will to men" as earth had not seen for more than a thousand years. It was a special preparation of Divine love for the poor. "Thou, O God, hast prepared of Thy goodness for the poor." (Psalm lxviii, 10.)

A perfect soul-saving power. It was, and is, "the power of God unto salvation unto every one that believeth," proclaiming deliverance from all sin, the power and guilt thereof; power to emerge from sin into newness of heart and life; power to search the inward parts of the soul after conversion, with the lamps of the Word and the blood of Christ, and be cleansed and healed of all sin,—this being the great and glorious power of Methodism. We notice now some involutions of good Methodism:

1. Methodism was involved in England and America with Calvinism into a power of God for its destruction. In assaulting and destroying this system of Satanic theology and opening up the kingdom of God's love to all men, this land was redeemed from its barbarism. Henry Ward Beecher, a Congregational minister who lived in the West when a young man, said, "But for Methodism the West would have been an unillumined barbarism," with all its Calvinistic preachers. The good Methodism put a new face on this land. Satan saw the whole land going to God, and hastened to put up barriers with all his powers of earth and hell.

2. The good Methodism was involved in the sorrows and woes of the poor slaves, as a power of God for their help. It was specially charged, in its spirit and doctrine, with "peace on earth, and good will to men," and good will to all men, with kindness and love

and help for them, and with honest love and help for this slave country. It could have been said of Methodism when first planted in America as if these words had been first spoken of this glorious latter-day Church: "Thou, O God, hast [at last] prepared of Thy goodness for the poor" slaves. (Ps. lxviii, 10.)

American slavery was such an evil as disturbed all right-minded men, from Washington down. President Jefferson could see and say concerning this evil, "When I remember that God is just, I tremble for my country." It was only as the devil succeeded in blinding and hardening men in the South that there arose defenders and promoters of what Mr. Wesley called (who saw it with his own eyes in Georgia), "the sum of all villainies." It would be marvelous, if we did not know the fearful power of the devil to blind men to precious truth when across the grain of their temporal interests, that an evil of such fearful character as made political men tremble for the country, could, in a few years, be contended and fought for as a Bible blessing by Methodist preachers.

Some early Methodist meetings were marvelous displays of Divine power. Paradise seemed to open on those meetings, and blow for hours in sweet gales of love and redeeming grace. What was it that so opened heaven and received its mighty love?

Such a number of whites and blacks. "There was such a number of whites and blacks as never had attended on such occasions before" (1774, in Maryland). Says Rev. Thomas Rankin, in charge of the American work: "All the preachers were so overcome with the Divine Presence that they could scarcely address the people. Near the close of the meeting I stood up and called upon the people to look toward that part of the

chapel where all the blacks were. I then said, 'See the number of Africans who have stretched out their hands to God.' It was then the very house seemed to shake with the mighty power and glory of Sinai's God. Many of the people were so overcome that they were ready to faint and die under His almighty hand. For about three hours the gale of the Spirit thus continued."

But the devil worked hard to shut off such gales by closing up such "ground of the truth" and shutting off such preachers as would notice and call interest and love to the poor Africans. He worked hard to hurry up the brimstone gales of 1861-1865.

So mighty was God's movement of love for the poor slaves, in the good Methodism, that He got into a storm that struck a vessel containing good Dr. Coke and some of his Methodist missionaries, and bore it 'way down to the West Indies, and there planted the good Methodism among the poor slaves, and the result was Methodist chapels of praying and praising black men and women, and their final emancipation.

Methodism and emancipation. Just as the good Methodism, full of love to God and man and breathing out good will and kindness to all men, and especially to the poor oppressed Africans, got in its good work on men, the blessed work of emancipation followed. This was God's remedy for American slavery—the good Methodist religion in the soul, and gradual emancipation in the land.

One of many instances of the working of Methodism in the consciences of slaveholders must suffice: Rev. Freeborn Garrettson, one of the early and mighty preachers, raised up in slaveholding Maryland, had just been converted: "And not many days after, while about to lead family devotions, he gave one of the best proofs

of the genuineness of his new faith. He declared to all his slaves their freedom, convinced that it is not right to keep our fellow-creatures in bondage. Till then," he adds, "I had never suspected that slave-keeping is wrong; I had never read a book on the subject nor been told so by any one. It was God, not man, that taught me the impropriety of holding slaves; and I shall never be able to praise Him enough for it. My very heart has bled since that time for slaveholders, especially those who make a profession of religion; for I believe it to be a crying sin."

Whites and blacks "His common children." "It was while standing in the midst of his family and slaves, with a hymn-book in his hand, beginning their family worship, that he pronounced his servants free. They all knelt before their common God as His common children. The devout young man, following thus a conscientious intuition of his purified mind, experienced at once the inexpressible consolation of such well-doing. 'A divine sweetness,' he says, ran through my whole frame. Had I the tongue of an angel, I could not describe what I felt.' "

The very essence of Methodism was soul-freedom and final body-freedom for the slave, and helping him to get set up in life for himself.

J. R. Green, the great historian of English people and of Methodism, says, "But the noblest result of the religious revival [Methodism] was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation, of the profligate and the poor." Methodism was charged and full of sweet and tender mercies to the souls and bodies of men.

The aged Methodist patriarch's last letter, written to

Wilberforce, the great champion of emancipation of England's West Indies slaves:

"LONDON, February 24, 1791.

"MY DEAR SIR,—Unless the Divine Power has raised you up to be as Athanasius 'Contra Mundane,' I see not how you can go through your glorious enterprise in opposing that execrable villainy which is the scandal of religious England and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; but if God be for you, who can be against you? Ah! be not weary in well-doing! Go on, in the name of God and in the power of His might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it. Your affectionate servant,

"JOHN WESLEY."

No more beautiful close to such a life, "strengthening the weak hands, pleading the cause of the oppressed." Such were the Heaven-inspired feelings and words of this ripe man of God towards American slavery.

Let us believe God's true Methodist prophets on this sin, against all the lying prophets or preachers Satan raised up in after days as his tail (Isa. ix, 15) to draw away the stars of the Methodist heaven and cast them to the earth (Rev. xii, 4) of the slaveholder.

3. The good Methodism was involved in our country's troubles unto a power of God in preserving the Union.

When the country was threatened by secessionists and disunionists, led on by a seceded and pro-slavery Methodism in the South, the Methodist Episcopal Church, which had been shut out of the South for

years, became, under God, the great power of the land in upholding the Government and sustaining its hand in restoring the country to the Union. Good Methodism not only worked in cleansing the Northern States of all remnants of slavery, but she worked in the people of the North an abhorrence of the evil institution in the South, and helped create a breach of open and irreconcilable strife between God's land in the free States and Satan's land in the slave States. Mr. Lincoln gave open praise and honor to the Methodist Episcopal Church for her great part in saving the Union from destruction. What such salvation meant in God's sight we can now see ourselves, in a small measure, in the present condition of our country as one of the Powers of the world, and one God has wonderfully used in rescuing weak peoples from the hands of destroyers. Our Nation has risen to God-like strength in her preserved beauty.

4. The good Methodism was involved in the love of God unto the great holiness power of the Church general.

In the Methodist Episcopal Church God preserved holiness as in a sea, small, but pure and good in its heavenly waters, until the slavery contest was settled, and then He stirred those waters, and holiness rose from its Methodist limitations and flowed over the Northland in the great National camp-meetings for promotion of holiness, and soon began to move South.

Returning from the slaughter of pro-slavery kings. These great National feasts of holiness began in 1866—God, as it were, in the person of His Melchizedek Son, our Lord Jesus, meeting His Methodist sons of Abraham returning home from the slaughter of the pro-slavery kings of the South that had carried away the

Lot Methodists of that land into terrible captivity to the devil.

Some tender-skinned people think Abraham ought not to have gone to war, but the Record says, "Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him" (Heb. vii, 1); and when the Lot Methodists of the land went off in separation from the holiness-keeping part of the Church in the North, and fell into the hands of the political kings of slavery, and Abraham's free children of Methodism went to battle and destroyed these kings and rescued their Methodist relations from terrible captivity, Christ met them from the Salem above, and opened a great holiness feast, bringing forth bread and wine. (Gen. xiv, 18-20.)

"To him that hath shall be given, and he shall have more abundance." As these free sons of Abraham in America kept their freedom from slavery, and then helped free the South, God gave them "more abundance," even abundance of inner, heart, and soul freedom in these feasts. Such "bread" of doctrine and "wine" of joy as the Lord gave His Methodist children of Abraham for their labor in the Southland can not be conceived of except by those present at those great feasts. Because of his clearness in mind and heart of all thought or purpose of helping to keep slavery in the land in the part he took as a boy in Lee's army, the Lord called the writer of this book to the second one of those great feasts, at Manheim, Pa., 1868, in the third year of his ministry in the Church South. He hopes to praise God in heaven to all eternity for the distinguishing love that called him to that feast among the children of the good Methodism in Pennsylvania.

5. The good Methodism was involved in the freedmen's woes and sorrows unto a power of God for their help.

This meekest and most patient of all the peoples of earth, after nearly two hundred and fifty years of bondage to white men, and after four years of desperate but ineffectual war to keep them in bondage, during which there was not one instance of rising up against the women and children while their masters were in the army,—these people were cast forth from their homes empty and naked, ignorant and debased. They had been bound in mind and soul and body, their very bodies being open to the lustful will of masters and masters' sons. They had an awful inheritance and burden of ignorance and animalism from which to be delivered.

The sons and daughters of the good Methodism heard the call of God in their hearts to go down into the Southland and gather these poor people into schools and school homes, and take hold and bear their ignorance and animalism in the necessary association with them in such work. And they went, and they worked, and they suffered and endured the social ostracism of the white inhabitants of the land of evil Methodism, while doing a work that was the admiration and joy of angels, while there was not a bishop, nor presiding elder, nor connectional officer in all the South Church worthy to blacken the shoes of those choice and noble ones that came down South at the call of God to lift up the poor degraded freedmen and cleanse them in mind and heart and life from that mire into which they had been trod and held by pro-slavery Methodists.

Some "wonders of His love."

"He rules the world in truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love."

He has made this Nation prove the glories of being right with God in good treatment of our fellow-beings, even if they do have dark faces. What "wonders of His love" are now seen over the Southland in the many great schools and colleges raised up for the freedmen and for poor whites! Over twelve millions have been expended in this work by the Methodist Episcopal Church. Here are some of these "wonders of His love" in our Southland:

INSTITUTIONS OF LEARNING, 1897–98.

INSTITUTIONS AMONG BLACK PEOPLE.	Founded.	Teachers Past Year.	Students Past Year.	Estimated Value of Property.
THEOLOGICAL.				
Gammon Theological Seminary, Atlanta, Ga	1875	5	86	$100,000
COLLEGIATE.				
Bennett College, Greensboro, N. C	1873	10	216	30,000
Central Tennessee College, Nashville, Tenn	1866	21	301	125,000
*Claflin University, Orangeburg, S. C	1869	63	524	100,000
Clark University, Atlanta, Ga	1868	16	384	350,000
George R. Smith College, Sedalia, Mo	1894	12	143	50,000
Morgan College, Baltimore, Md	1872	9	124	100,000
*New Orleans University, New Orleans, La	1869	63	518	125,000
Philander Smith College, Little Rock Ark	1876	11	268	30,000
Rust University, Holly Springs, Miss	1868	18	195	75,000
Wiley University, Marshall, Texas	1873	17	342	25,000
ACADEMIC.				
Alexandria Academy, Alexandria, La	1889	8	186	.....
Central Alabama Academy, Huntsville, Ala	1870	10	142	6,000
Cookman Academy, Jacksonville, Fla	1872	8	247	30,000
Delaware Academy, Princess Anne, Md	1888	10	101	10,000
*Gilbert Academy, Winsted, La	1875	28	255	50,000
Haven Academy, Waynesboro, Ga	1868	2	130	5,000
La Grange Academy, La Grange, Ga	1870	2	190	5,000
Virginia Collegiate and Indust'l Institute, Lynchb'rg, Va.,	....	5	50	25,000
Meridian Academy, Meridian, Miss	1879	5	288	5,000
Morristown Academy, Morristown, Tenn	1881	15	310	35,000
Samuel Huston College, Austin, Tex, (closed past year),	1878	....	.....	25,000
		343	5,090	1,306,000

INSTITUTIONS OF LEARNING.—(CONTINUED.)

INSTITUTIONS AMONG WHITE PEOPLE.	Founded.	Teachers Past Year.	Students Past Year.	Estimated Value of Property.
COLLEGIATE.				
* Fort Worth University, Fort Worth, Texas	1871	45	860	100,000
Little Rock University, Little Rock, Ark	1883	6	70	65,000
U. S. Grant University, Athens and Chattanooga, Tenn., 1867, 1886, and	1889	14	310	300,000
ACADEMIC.				
Aaron Academy, Montezuma, N. C	....	4	99	2,000
Baldwin Academy, Baldwin, La	1882	3	30	20,000
Bloomington Academy, Bloomington, Tenn	....	3	137	4,000
Demorest Academy, Demorest, Ga	1890	5	160	6,000
Du Pont Academy, Du Pont, Ga	....	6	106	.....
Ellijay Academy, Ellijay, Ga	1874	3	138	8,000
Fairview Academy, Trapp Hill, N. C	1887	4	81	1,500
Graham Academy, Marshallberg, N. C	1887	3	132	1,000
Holston Academy, New Market, Tenn	....	2	90	2,500
* Kingsley Academy, Bloomingdale, Tenn	1877	16	151	2,000
Leicester Academy, Leicester, N. C	1881	3	122	5,000
Mallalieu Academy, Kinsey, Ala	1884	4	114	2,000
McLemoresville Academy, McLemoresville, Tenn	....	6	125	5,000
Missouri Wesleyan Academy, Cameron, Mo	....	11	224	30,000
Mt. Zion Academy, Mt. Zion, Ga	1880	7	147	5,000
Murphy College, Sevierville, Tenn	....	9	359	8,000
Parrottsville Academy, Parrottsville, Tenn	1886	5	200	5,500
Powell's Valley Academy, Well Spring, Tenn	1878	4	174	4,500
Roanoke Academy, Roanoke, Va., (closed last year)	....	....	.....	75,000
Summertown Academy, Summertown, Tenn	....	4	143	1,500
Wesleyan Academy, Chuckey City, Tenn	....	2	137	.....
Woodland Academy, Cumberland, Miss	1887	3	101	2,800
Totals	....	505	9,213	$1,962,300

The titles to $1,691,800 of the above property are invested in the Freedmen's Aid and Southern Education Society, and $270,500 in local trustees.
* Includes Practice Teachers.

6. The good Methodism was involved in heathen woes unto a great mission power for God.

Needless to say, these days, that no Church is Christian that is not intensely missionary. May all true Churches learn to gather missionary money as the Hebrews gathered manna for their life!

In 1900 one hundred and fifty-four Conferences raised $1,175,384 for foreign and home missions, some Conferences raising nearly $50,000.

7. Just two more involutions and powers of good Methodism to open the millennium.

When the Methodist kingdom of God first opened in England, Perronnet, the venerable vicar of Shore-

METHODIST EPISCOPAL FOREIGN MISSIONS.

CONFERENCES AND MISSIONS.	Members.	Probationers.	Sunday-school Scholars.
Liberia	2,974	820	2,738
Angola	17	50	50
Southeast Africa	40	119	130
South America	2,147	1,519	3,654
Western South America	676	642	1,788
Foochow	4,349	4,301	5,441
Hinghua	2,338	2,949	2,847
Central China	1,531	2,478	1,465
North China	3,738	2,904	4,167
West China	219	118	501
North Germany	5,825	2,944	8,581
South Germany	8,390	1,519	12,415
Switzerland	7,433	1,016	18,503
Sweden	15,517	1,835	18,231
Finland and St. Petersburg	682	273	1,124
Norway	5,493	560	6,108
Denmark	3,203	237	4,434
North India	15,421	17,597	40,904
Northwest India	13,742	19,872	33,344
South India	796	1,024	4,161
Bengal-Burma	1,274	1,822	2,721
Bombay	1,309	5,032	9,699
Malaysia	472	253	1,339
Bulgaria	211	30	337
Italy	1,656	689	1,102
Japan	3,153	1,379	5,319
South Japan	765	328	1,715
Mexico	2,743	2,413	2,835
Korea	792	3,105	1,326
	106,906	77,633	196,979

ham, the friend and counselor of Wesley, betook himself to the study of the prohecies, assured that great events were at hand. "I make no doubt," he wrote, "that Methodism is designed to introduce the millennium." Said Isaac Taylor, of the Church of England, "The Methodism of the past points forward to the next coming development of the powers of the gospel."

The millennium to dawn in the New World. Just as Christ was opening the Methodist seal unto the earth and fitting the Methodist trumpet to the mouths of His servants, "the fervid Edwards, in New England, seeing, with Bossuet, in all history only the history of redemption, dreamed, in his New England retire-

ment, of a millennium which was to dawn in the New World, and thence burst upon the nations and irradiate the globe."

SUMMARY OF THE DOMESTIC MISSIONS FOR 1899.

Missions.	Missionaries.....	Members	Probationers	Adults Baptized.	Children Baptized	No. of Sabbath Scholars.....	No. of Churches and Chapels..	Estimated Value of Churches and Chapels.....	Contributed for all purposes..
American Indians	26	1,516	304	28	91	1,224	21	$20,850	$5,340
Welsh	5	342	24	2	24	338	5	30,000	3,009
French.....	6	187	55	1	12	275	1	600	1,487
German	276	35,307	6,915	41	3,246	21,614	309	1,743,831	283,975
Swedish	133	10,241	1,369	36	1,271	9,946	162	802,244	92,326
Norwegian and Danish....	102	7,819	608	80	1,104	5,308	110	330,850	45,474
Chinese and Japanese	18	916	460	814	91	701	5	97,200	16,692
Bohemian	8	782	140	16	73	3,371	6	52,500	8,387
Italian	6	792	383	1	21	595	2	16,000	4,405
Portuguese	1	100	.....	.....	.....	78	.....	.....	.....
Arizona.....	19	818	76	58	49	1,279	15	75,100	20,277
Atlantic	18	1,448	198	56	60	1,403	21	15,050	5,787
Gulf	22	1,592	124	51	91	1,409	15	22,400	6,615
Nevada	25	1,027	143	50	55	2,373	35	68,500	22,971
New Mexico, English.....	13	769	75	6	30	1,315	14	42,440	13,188
New Mexico, Spanish.....	39	1,753	769	8	71	913	27	85,700	4,208
North Montana	22	701	86	33	93	1,305	21	47,200	21,391
Utah	24	1,167	124	30	59	1,885	19	30,900	14,821
Wyoming	19	894	123	52	76	1,592	21	68 175	18,584
Total.....	782	74,159	11,861	858	6,447	56,924	809	$3,439,530	$588,827

The disbursements for 1899 were $495,817.

And the heroic Asbury, catching the inspiration of coming glories, and writing to "his dear Shadford," in England, for awhile his companion in labor and love in America, exclaimed: "O America! America! It surely will be the glory of the world for religion!"

(1) The next great needed involution and power of Methodism is in destroying the saloon.

She must extricate her ministry and sons from all entanglements with the saloon power through political affiliation. The unrighteousness of ever man voting at a Presidential election with either the Republican or Democratic party must be asserted and enforced.

"Our vines have tender grapes." (Canticles ii, 15.) Churches are vines, and votes are grapes, and a Church of God will vote in tenderness towards the widows and boys of the land by voting against the saloon and all other cruel and oppressive things.

(2) Another, and Heaven-opening involution and power of the good Methodism, is the evangelization of the American-sheltered Jews.

God has sent some millions of this Heaven-loved race to this land for shelter, "that, through your mercy, they also may obtain mercy." (Romans xi, 31.) He has sent them to this land of great mercies that we may show them some of the mercy and love that God has shown us.

"They are beloved for the fathers' sakes." (Rom. xviii, 28.) Surely, if Christ's "delight" is with the saints and excellent of the earth" (Ps. xvi, 3), He must be in the very midst of such saints and excellent ones as Abraham, and Joseph, and Moses, and the prophets, and the apostles, all of whom are Jews, even as Jesus Himself. No higher excellence than these, the fathers, and writers, and hearers, and workers of the beginning of all the good we have.

A number of Jewish-Christian missions are struggling in various cities—New York, Philadelphia, Brooklyn, Pittsburg, Buffalo, and other places; and yet, after more than one hundred years of such mercies as no

people on land ever received, there is not one single Hebrew-Christian sanctuary, in all this land of crowded Gentile Churches, as the gift of God's Christian people to these children of Abraham and people of our Lord. Such insensibility of mind and heart to the excellencies of this people and to their claim on our love, is enough of itself to darken our spiritual skies.

Building a sanctuary for them in large cities, where they abound, sitting in the darkness and deadness of their own nature, intensified by the centuries of hard and cruel treatment of the nations of earth; letting such church-home be a gift to them of the people of God in this land, and the first of these sanctuaries built where our own doubly-dear Jewish-Christians are meeting in rented halls, and hard pressed to pay such rent,—such work of love for them as this, attended with prayer and fasting for them by God's dear people, would be as the opening and breaking of the heaven of Abraham and the prophets and Jesus and the apostles—like an alabaster box on the head of the good Methodism.

This millennium-opening glory is before the Church of Wesley and Asbury, and it would not require more than half a million dollars to set up this glorious work in the homeland; and such an outlay of money in this work of love towards incubating and quickening the faith and hope of this excellent people would save our Church from such dangerous Scriptures as this (Hosea x, 10): "According to the goodness of his land they have made goodly images" to her own glory in great colleges of high learning, which are fast becoming nests of Higher Criticism. Nothing but continued works of mercy in the homeland, such as this on the Jews, can preserve the good Methodism in the kingdom of

God. "O prepare mercy and truth which may preserve him"—King David—representing the Church in the way of its preservation. (Ps. lxi, 7.) He has prepared this work of mercy on the Jews right to our hands, right at our doors, sending them here to excite our hearts through the sight of our eyes, that we may exercise our hearts towards and into the finest and most excellent sensibilities, even tender love, for this excellent people, in whom the redemption of the world lies bound. Thus will come—

The high mountain feast of Methodism, which God gave Asbury the promise of in the Word he preached from soon after Methodism got under way in this land: "And in this mountain [Church] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Amen and Amen!

CHAPTER VII.

INVOLUTION AND POWERS OF EVIL METHODISM.

"And he cried against the altar in the Word of the Lord." (1 Kings xiii, 2.)

Evil Methodism is that part of the Church of Wesley and Asbury which was rent away from the parent body, its laws and Discipline and control, and taken into the hands of evil men in the South, and transformed and fashioned to have the peace and good will of slaveholders.

We are not accusers of our brethren in what we have written or shall write. The great body of South Methodist people are ignorant and innocent of these evil things of their Church, and we are writing for the General Conference of this Church, the ruling and responsible body to God for the condition of the Church and the people under the influence of the Church. This General Conference is the high and final Methodist heavens of the Southland through which Jesus must send down lights and seasons on the land of the people. We are not firing, in this book, at the good people and ignorant and innocent ones, but our sights are raised to the men that hold and bind the wickedness of more than one hundred years on one of the bravest, noblest, and most sunny-hearted people of the earth—the bishops and rulers. We are going to write of the unrepented, unconfessed, and unpurged sins of some

one hundred years, whereas the Holy Ghost filled and moved Stephen to reprove the Church of God for sins way back to the time of Moses. (Acts vii, 43.)

"*Ye allow the deeds of your fathers,*" said Jesus, as He searched out and charged home on the rulers of the Church their fearful sins. They indeed killed the true Methodist prophets out of your land, killed their doctrine and influence, and made it certain death for any to come to you. "Ye build their sepulchers." (Luke xi, 47, 48.) Ye garnish their history and memory and ennoble them as great Methodist ministers. (Matt. xxiii, 29-32.) There is no escaping the open and world-wide sins of a great corporate body of Church people, especially when their sins rose up to such a height that God called great armies to the work of their punishment, and the world, for four years, was filled with the noise and roar of the passing away of the Satan heavens of the South, the slaveholding Churches. (2 Peter iii, 10.) The only escape from such sins is the Bible way—open repentance and repudiation. (See Tract, "Where Repentance Must Come.")

"*The dreadful sin*" *of American slavery.* Thomas Rankin, the highest spirit in God that Mr. Wesley sent to plant Methodism in this country, preached to a large assembly in Maryland, 1775, on the Fast-day appointed by Congress.

"I endeavored," he says, "to open up the cause of all our misery. I told them that the sins of Great Britain and her Colonies had long called aloud for vengeance, and in a peculiar sense, the dreadful sin of buying and selling the souls and bodies of the poor Africans." This was God's testimony, at the mouth of a true gospel prophet, concerning American slavery—"a dreadful sin," which never ceased to be less dread-

ful, but was even more so when adopted and fenced about as a Bible plant by a so-called Methodist Church; a sin whose dreadfulness in Heaven's sight had its open exposition in four years of dreadful war.

Rankin and Asbury saw great revivals in South Virginia, in that part called since "The Black Belt," where such great numbers of slaves abounded. In fourteen counties, called the Brunswick Circuit, 3,800 souls were added to the Methodist societies in two years. Such scenes of Heaven's power on human souls as earth scarce ever saw before attended the good Methodist ministry, where whites and blacks abounded —the blacks in the gallery, or about the windows. It is heart-reviving to read these meetings in Stevens's History.

A pure heart and emancipation. In all the great work of the Holy Ghost in this section, two truths shone out with wondrous power,—perfect soul-freedom from sin, and emancipation of the slaves; and these two works of God for the South, for its blessing and turning away the cursing of human slavery, began to go with a glorious movement, when the people of Virginia, in the Church and out, rose up and fought down emancipation, causing the rule to be suspended that was keeping slavery out of the Church, and finally making it risking a man's life to preach emancipation.

A pro-slavery Methodist college. A most remarkable fact—in a few years, in the very region where the Holy Spirit had been so poured out on whites and blacks, the Black Belt, there rose a Methodist college for teaching and promoting slaveholding Methodism, and the second work of the Methodist God on the soul left that land. In that college sat the great Dr. "Smith," who, in his "Bible defense of slavery," blew

up the coals and forged the chains, the Bible chains, for the souls and bodies of millions of human beings eighteen hundred years after Jesus Christ died to "break every yoke and let the oppressed go free." He lived to see the Federal soldiers camp in and about that college, who had helped destroy his "Bible Defense of Slavery" all over the South.

A Church fashioned for wickedness. Many Churches have been formed for purposes of reformation, going out from the parent body because of oppression in spiritual things; but here is a Church that possesses the unique position of having gone out for purposes of wickedness, of great and exceeding wickedness. She conceived and brought forth, in the face of the religious world and of this Christian dispensation, that latter-day monstrosity, a pro-slavery Jesus. She worshiped for sixteen years of deceitful peace, and through four years of awful strife, a Jesus that was a slaveholder and a Negro-plantation owner; a Jesus that held masses of human souls with black faces in mental and moral and spiritual darkness, holding them within sight of privileges they were not permitted to enjoy.

The Methodist kingdom of our fathers will never be recovered in the Southland, the old skies of Wesley and Asbury will never open and rain righteousness upon South people, until we believe and confess the first and true Methodist prophets concerning the great wickedness of slavery. We must confess and repudiate the lies and delusions from hell of all Methodist preachers that opposed, testified, and worked against the true Methodist testimony concerning slavery, and finally engaged in building a slaveholding Church. We must cleanse the land of the old pro-slavery roots and seeds before righteousness will grow among us.

We notice briefly the involutions and powers of the evil Methodism from its inception on, which, getting on the wrong side of slavery, like the figure 3 getting on the negative side of the decimal point and becoming .3, is still on that side, until General Conference action undoes that old work of 1844.

1. Involved with slavery and Satan into a power of evil for breaking down the Methodist rule against slavery.

2. Involved with slavery and Satan unto a power of evil in secession and disunion.

The evil Methodism set the lead in 1844, and led politicians and gave them courage for secession and disunion. It was the formation and raising up in the South of the pro-slavery Methodist Church that fostered and produced that strong pro-slavery state and social condition that finally became so arrogant and wicked as to attempt a disruption of the glorious "E Pluribus Unum" of this land, and establish a Sodom condition of society in the South to spread its festering all over the country.

A church corner-stone cut out in hell. This corner-stone of the new Methodism was, "Holding bodies and souls in abject slavery consistent with Christianity," and this corner-stone was cut out in hell and raised up unto the Southland for holding and binding, as the first Methodist Conference of this country declared in 1784, "in the deepest debasement, in a more abject slavery than is perhaps to be found in any part of the world except America, so many souls that are capable of the image of God."

Jubilee in hell over the new Methodism. A Church with a corner-stone furnished from below was a new

thing, and great was the rejoicing in pandemonium. Hosts of dark spirits from the lower deep came up, and spread out over the land, and mustered for their great work of sowing, and planting, and fencing, and reaping the Southland, along with a Church that was their Church and a Methodist Church, a slaveholding Methodist Church, "to preach deliverance to the captives" for white people, while preaching, holding, and enforcing perpetual bondage for the souls and bodies of poor African captives; a Methodist Church that in the nineteenth century A. D. was to face God and Jesus and heaven in building up a civilization of favored white people, to make gain and riches, and reap idleness and laziness and lust, out of the enforced and unrequited labors of millions of poor, ignorant creatures for whom Christ died; a Church to teach the white people to claim the highest and fullest and latest benefits of God's grace in the Church, even that of the new and wondrous revelation of grace in His Son, while putting the poor, ignorant slaves way back under the darkness and imaginary curses of the days of Ham; a Church to help God hold and work out, in the Christian era, the old curses of Noah's day on a poor, ignorant race cast upon our shores to receive some of the mercies He had given us so abundantly in soul-and-body freedom.

"*Judgment turned away backward.*" The kind judgment of God, in bringing the Church along and up and out of the hard judgments of the Law, into and under the kind and tender dealing of the gospel day, was turned 'way back by this new Methodist Church—"turned back" on the poor slaves—while the latest and tenderest work of God was claimed for the white

chivalry (!) of the land. "Therefore, seeing there was no man, and no intercessor, His arm brought salvation to Him," in mustering armies, "and His righteousness, it sustained Him." He had stirred the nations of the earth with enough righteousness of sentiment on slavery, that God was sustained in the war against the South, not a nation coming to her help. "He put on the garments of vengeance for clothing." (Isaiah lix, 13-18.)

His "garments of vengeance," the Federal uniform. This soldier boy in the army of Lee looked at that uniform on many a battlefield, and has looked at that uniform since in the eyes which the anointing gives until he saw that blue uniform of the Federal soldier to be the Lord's "garments of vengeance" on the wickedness of a Church that had turned the sunny South away from the gospel and back towards hell.

3. The evil Methodism was involved with Satan and slavery unto a rebellion-promoting and civil-war upholding power—the backbone of the Confederacy.

4. Involved with Satan and slavery, and passion and hate, unto a power of Apollyon in destroying that marvelous instrument of ministerial usefulness—that Heaven-given manual—the Methodist Discipline.

The evil Methodism broke down the Disciplinary rule against slavery, and thus opened the doors of the Church for slaveholders, and they came in like deadly waters until a slaveholding bishop rose up, and then the good Methodism, already hurt most seriously along the slave border in trying to keep peace, rose up and shook itself loose from the evil thing. And after it had promoted secession and fomented disunion and a Civil War, it went to work, in the first General Conference after the war, and cut out and destroyed

all the rich, spiritual parts of the Discipline. Here is an epitome of its work written and printed when the writer was in the Church South:

"Methodism Destroyed by the Methodist Episcopal Church, South.

"1. The intention and purpose of God in raising up the Methodist people to be 'a holy people,' as that intention was clearly set forth by our first and holiest bishops in a most appropriate place for easy finding and seeing, in the preface of the Discipline—for all to see and know, as from God, the nature and calling of Methodism. This has been destroyed out of our Discipline by the bishops.

"2. The destruction of nine of the best and most spiritual of the 'Twelve Rules' which God put in the Discipline for regulating and guiding 'The Conduct of Methodist Preachers,' one of these being: 'Be serious. Let your motto be, Holiness to the Lord. Avoid all lightness, jesting, and foolish talking.' As seriousness is the very soul and honor of all true religion, the very air in which the Holy Ghost works on men, and 'Holiness to the Lord' is God's motto for ministers, can we imagine a more fatal stab to Methodism than the destruction of this rule?

"3. Also about twelve pages of the best matter God could store in the Discipline for Methodist preachers to find and feed on to make them holy, cut out and destroyed by our Church South.

"4. A fraudulent Episcopal Address palmed off on the people of the South Church every four years in the preface of the Discipline, in the place of the old Episcopal Address to the Methodist people contain-

ing God's Intention and Purpose in raising up the Methodists to be 'a holy people,' thus withholding from our Southern people a knowledge of their high and holy calling and glorious birthright as Methodists.

"5. A sham and fraudulent Discipline sent forth every four years by our bishops in the preface address as if recommending the very Discipline of our fathers—'founded on the experience of a long series of years'—whereas, it is no more the Methodist Discipline founded on said 'experience of a long series of years,' than a hollow log is a live tree with heart and sap.

"Ye Southern Methodists, get an old Discipline before 1844, or one of the Methodist Episcopal Church, and see for yourselves. Then you will not wonder at the fight that is on in the Church South against old Methodist and Bible Holiness. The devil is in the high places of our Church instead of the Spirit of Holiness."

5. Involved with Satan unto a power of the devil in opposing and destroying holiness, the most precious doctrine of Methodism.

This fact does not need any proof in the Southland, for the record of the Church on this line is known and read of all men. Thanks be to God, however, for that grand body of people within the Church South that are not of it in its wicked, holiness-fighting spirit, as represented in its bishops and General Conference. This General Conference is one of the wickedest bodies on earth—a great gathering of the most wicked spirits of the Church, in the highest place of the Church—"wicked spirits in the highest heavenly place." (Ephesians vi, 12.) This General Conference is the stronghold of Satan in the Southland—the high place of Satanic honors in a world-religion, from whose gates issue the powers of death and hell against the spiritual

kingdom now moving within the lines of this Church in the great holiness movement. Of such men, bishops, and presiding elders, and Doctors of Divinity, Christ said and says as "the Root of David:" "When the wicked, even Mine enemies and My foes, came upon Me [in My saints] to eat up My flesh [My holy, spiritual joy in My holy people], they stumbled and fell." (Ps. xxvii, 2.) So they have, in all ages, and they will in this, and in this very wicked South Methodist General Conference. God Almighty is digging a pit for them, and enlarging His hell to take them in—unless they repent. (See Isaiah v, 13-17.)

6. Involved with Satan and the devil and dragon in hate of holiness and good Methodism unto final and highest power of an evil and apostate Church, even forbidding the preaching of the great, living, saving, healing, and glorious gospel power of holiness in her pulpits, and, as far as possible, in her land.

This is the final and highest reach and power of hell in a fallen Church.

"Fill ye up, then, the measure of your fathers." "Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway."

See the measures of South Church iniquity in and on all holding with the deeds of their fathers—their South Church fathers—and in and on all holding with their General Conference, as if such were a true Methodist Conference; but not on nor in those blessed ones in her midst who are suffering from the wicked rulers of this Church; for "he that hath suffered in the flesh hath ceased from sin" (1 Peter iv, 1), hath ceased from the sin in and on the wicked and persecuting ecclesiasticism. See the measures:

1. Fighting down the good Methodist preaching

in the South, of freedom from inbred sin, and freedom, at the hands of kind masters, of the African slaves, and causing the suspension of the Disciplinary rule against slavery.

2. A disputer and opposer of the good Methodist doctrine, and a weakener and puller-down of Methodist power along the slave border, through desire to keep peace with the South brethren.

3. Secession and disunion promoters and workers.

4. Pro-slavery Methodism builder and upholder.

5. Methodist Discipline destroyer.

6. Holiness opposer, fighter, and destroyer.

7. And lastly, though not least, wicked expense maker and causer, in that every church-building put up in South Methodist territory by the Methodist Episcopal Church to give the people the Methodism of Wesley and Asbury, while a just and necessary expense on the part of the good Methodism, is a wicked expense of money on the heads of the wicked spirits ruling and bossing the Church in its General Conference, and especially so in this missionary era, when God expects retrenchment on all lines in order to send money to the foreign field.

Every minister of the Methodist Episcopal Church made necessary on South Methodist ground, is, on the head of the wicked spirits of the South General Conference, a wicked waste of men and of money in supporting them, made so by these wicked ruling spirits perpetuating the strife of old, with God and the good Methodism. Who can estimate the weight of wrath there is in this item of the wickedness of the rulers of the South Church?

CHAPTER VIII.

EMASCULATED METHODISM; OR, THE METHODIST SEED ROYAL DESTROYED.

"When Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal of Judah. And Athaliah did reign over the land." (2 Kings, xi, 13.) She had been reigning in and through her son, and thus continued after his death.

When Southern Methodism, the mother of pro-slavery Jesus, saw that her son was dead, she arose and destroyed all the seed royal of Methodism. And thus Southern Methodism did reign over the land.

Southern Methodism, in the person of her rulers and leaders, saw, at the end of the war, that the pro-slavery Jesus she had conceived and brought forth into the Christian world in 1844, was dead, killed by Jehovah in 1865, at just twenty-one years of age. Then she arose in these same rulers and leaders, and in the General Conference of 1866 she destroyed the seed royal of Methodism that she might continue to rule over the land.

While actual slavery prevailed there was no danger from the seed royal of Methodism; but now that the land was cleansed of slavery, there was danger that if this old seed royal was not destroyed, this grand old "truth would spring out of the earth," since "righteousness was again looking down from heaven" on the cleansed South. (Psalm lxxxv, 11.) The destruction

of the seed royal, and the emasculated Methodism resulting, we now proceed to describe, according to the will of God we feel working in us to do so.

To emasculate is to eviscerate, to take out the elements of manhood and courage for the true and right and good. Emasculated Methodism is one that has been spoiled of its vitalizing and Heaven-inspiring and invigorating elements; spoiled of its seed and root principles of excellence. The Church, in the Conference of 1866, destroyed out of the Methodist Discipline all that Divine strength that God had gathered and put in that *Manual of Methodist Preachers* to make "men of God" and men for God, royal, priestly, kingly, overcoming men.

She loosed the General Rules from their sweet, binding influences upon the hearts and consciences of the people. He who "binds the sweet influences of Pleiades or Seven Stars" upon the earth (Job xxxviii, 31) did a much greater work when He bound the sweet, saving influences of the General Rules of Methodism upon human souls.

"*The Twelve Rules for a Preacher's Conduct.*" But the great work of destruction by this Church was in cutting out and casting away the Rules for a Methodist Preacher's Conduct, and pages and pages of other precious matter which God put into that book, thus making it impossible for young ministers to find in the Discipline any feeding to make them men of might for God, men with the Spirit of Christ in them for truth and righteousness.

Cutting out vitals and inwards. She cut out the very vitals and inwards of the Discipline so she could have what she has now got—an easy, ambling, worldly, men-pleasing ministry, to hold and rule the land against

any Discipline-keeping Methodism, and gather in all sorts of worldly people to keep up the Church in numbers and power, and rule the land.

The royal jell for the "grub" preacher. When a colony of bees wants a queen they find a mysterious, jelly-like substance called "royal jell," and put it in one of the cells, when an egg has been laid, and seal it up. When the grub bee hatches it, he finds royal jell to feed on instead of the common bee bread in the other cells, and the result is the graceful, beautiful queen bee, that rules a loving, obedient colony of 50,000 subjects. If that royal jell could be destroyed from the earth, there would be an end to queens and bees and honey.

South Methodism destroyed out of the Discipline the royal jell that the God of heaven had stored therein for young preachers to find and feed on to make kingly and mighty men in the ministry. She destroyed those rules and duties of ministers constituting the special strength of the first Methodist preachers, when it was a preacher's glory "to mind every point, great and small, in the Methodist Discipline." O ye South Methodists, get a Discipline—an old one before the division of 1844, or the first one of your Church, 1846, issued by John Early, just like the old one, before the rulers were hardened enough to change it—and see, by comparison with your present Discipline, the awful work done in 1866!

God's standard for Methodist preachers. God does all things by law and rule, and His kingdom grows and ascends by the analogy of faith in His rules and laws in the Holy Ghost. He made and established a head of ruling ministers of the Jewish Church in the Holy Spirit—even David—whose spirit and ways were

God's standard of ministers for all time to come for the Jewish Church. See how He sees, and judges, and records a ruler according to this once-established head man of the kingdom:

1. "Ought ye not to know that the Lord God of [Jewish] Israel gave the kingdom over [Jewish] Israel to David forever, even to him and to his sons by a covenant of salt." (2 Chron. xiii, 5.)

2. "And the Lord was with Jehoshaphat, because he walked in the first ways of his father David." (2 Chron. xvii, 3.)

Now Jeshoshaphat was the fifth generation from David, who was his great-great-great grandfather, and yet David is called his spiritual or Church father, because David is God's standard of judgment of Jewish kings and rulers.

3. "Ahaz was twenty years old when he began to reign: and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the Lord, like David his father." (2 Chron. xxviii, 1.)

See how the Lord stands to David as His standard ruler, even some three hundred years after David. Again—

4. "According to the commandment of David." "Instruments ordained by David king of Israel." "Sing praise unto the Lord with the words of David." (2 Chron. xxix, 25, 27, 30.)

5. "And he did that which was right in the sight of the Lord, according to all that David his father had done." (2 Chron. xxix, 2.) Some three hundred years after David. God still holds David as the head minister of the Jewish kingdom.

Wesley the standard minister and head of the Methodist Israel. Wesley is to the Methodist, latter-day kingdom

of God what David was to the Jewish kingdom of God; and John Wesley's spirit and Rules and laws for Methodists and Methodist preachers are God's standard of judgment of Methodists and Methodist preachers.

"*Treasures of dedicated things*" *vilely cast away.* "The treasures of dedicated things which David the king and the chief of the fathers . . . had dedicated. Out of the spoils won in battle did they dedicate to maintain the house of the Lord." (1 Chron. xxvi, 26, 27.) All the rules and duties and principles which Wesley and the chief fathers of Methodism had dedicated to God as His, in and for His house, and for the service of His people, in and by which to draw near to Him and serve Him, even these precious things did these wicked rulers of the Church South destroy.

"For the sons of Athaliah, that wicked woman, had broken up the house of God, and also all the dedicated things of the house of the Lord did they bestow on Baalam." (2 Chron. xxiv, 7.)

"For the sons of Southern Methodism, that wicked Church, broke up the Methodist house of God, and also all the dedicated things of the house of the Lord did they bestow on their pro-slavery Jesus."

Precious spoils won in holy battle. Those holy and precious things which Wesley and the chief captains of Methodist Israel had won in battle with the world and flesh and devil, the holy ways and arts of serving God, and which were "for maintaining the house of the Lord." (1 Chron. xxvi, 27.)

These they cast out to Satan, and took back the ways and rules and walks of the world, the flesh, and the devil.

1. The "spoil" of early morning hours for devotion, which Wesley and his chief captains had taken in

battle with the flesh and out of the hands of sleep and sloth, and which is a great means for maintaining the house of the Lord in the Spirit, maintaining it, too, among ministers who are God's stronghold of Zion, to keep His Church up in the Spirit and from sinking into the flesh, even this holy spoil was cast out by these wicked rulers, and this holy season taken back for sleep. "We advise you (1) As often as possible to rise at four; (2) from four to five in the morning and from five to six in the evening, to meditate, pray, and read the Scriptures with notes and the closely practical parts of what Mr. Wesley has published." (Southern Methodist Discipline, 1846, cut out.)

2. "Be serious. Let your motto be, Holiness to the Lord. Avoid all lightness, jesting, and foolish talking" —a rule for ministers "for maintaining the house of God" among men—a precious "spoil" taken in holy war out of the hands of an eating and drinking and sleeping and laughing and jesting Church of the world about them—taken in battle by Wesley and his chief captains as they held the seriousness of eternity and the judgment and hell and heaven against the light and vain spirit of the world—this holy spoil was cut out and cast away by these wicked Church rulers, that Satan might have his desire on that Church—its present generation of worldly-minded and tobacco-drunken ministers, with brains pickled in nicotine and souls stupefied with the drug.

3. Sparing conversation and careful conduct with women, so essential to "maintain the house of the Lord" among ministers—a spoil taken by Wesley and his great captains, and dedicated to God by tens of thousands of early Methodists in their approbation. This was cast out by a Church that wanted her min-

istry sons to be courtiers and hangers about the fair daughters of slaveland, that said Church might get her roots in the strong families of the land. For a Methodist preacher to despise this Rule is to forsake his mercies and take the high road to hell. Abundance of preachers are now in hell, having landed there on the women-familiarity line.

4. Reproof of the wicked and erring on the right hand and on the left—a great "spoil" taken out of the flesh-pleasing and polite Churches of the world by Wesley and Nelson and other great captains of the early Methodist war with the god of this world, and so essential to "maintaining the house of God" in the Spirit—this holy "shield of the mighty" (2 Sam. i, 21) of all ages of the Church, was vilely cast away by the wicked rulers of this Church, that they might live in peace with the wicked about them and rule over them as a Church. (Preachers' Rule VI, cut out.)

5. The class-meeting, early morning preaching, and other "dedicated things" of Wesleyan Methodism were cast away on their slaveholding god, even after he had lost his power to maintain his South Methodist people in slaves.

"*Hold fast the form of sound words.*" (2 Tim. i, 13.) That prince of preachers, Burkitt, in his note on this, as I read in a book published by the Church South, "Barbee and Smith," says: "By sound words we are to understand the doctrine of the gospel; by a form of sound words, the truths and doctrines of the gospel methodically disposed and digested. A form of sound words, or a methodical system of gospel truths, is very profitable both for ministers and people. That such a form of sound words is very faithfully to be retained and very carefully to be kept." Where is there such

"a form of sound words" for both ministers and people, in doctrines and duties, for "maintaining the house of God" among men, as in the Methodist Discipline, edition 1846, Methodist Episcopal Church, South? O the great wickedness of destroying such "a form of sound words" from thousands of her ministers and hundreds of thousands of her people! God says to His servants, "Hold fast the form of sound words;" for if they do this, even if they fall away from the power, He may recover them to the form and power, too. Satan said to these wicked men of 1866, General Conference, Church South, "Destroy the Methodist form of sound words," and they did it; and that deed of theirs, done in the heat and anger of a four years' war and crushing defeat, that deed they stand to to-day, nearly forty years after.

CHAPTER IX.

THE EYES OF METHODISM PUT OUT.

The Methodist Jesus had the same treatment in Southland Methodism that Samson had among the Philistines—they put out his eyes.

"The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body [whole life] shall be full of darkness." (Matt. vi, 22, 23.)

The understanding, judgment, and intention of the soul as to God and eternal things are the eye of the soul. A new gun barrel, held straight towards the sun, will shine like silver on the eye. The least deviation of the barrel from a straight line with the sun will cause shadows on it. So with the soul. But the intention and readiness of a man may be single in desire and purpose and courage to glorify God, yet if his Church and land are full of the darkness of wicked men in having destroyed the ways and means of true understanding and judgment, how great is his darkness!

When the eye, the intention and purpose of a Methodist to glorify God in Methodist light and judgment, is single and pure, and he can meet with the true understanding of and judgment in Divine things as given to Methodists, hearing it in the preaching and in the class and in the prayer-meeting, and finding it in his Church books, then his life is full of spiritual light.

Finding the great eye of Methodism. The intention and purpose of God in Methodism is "the eye" of the Church. Once to find that intention and purpose in

raising up the Methodists is to find the great eye of Methodism, and in its light to find all the will and mind and purpose of God in His Church. But a man must not only have a single eye in pure intention and purpose to seek and find and glorify God to the utmost of his power, but he must be re-enforced with eye-power from Jesus.

"I beheld a lamb . . . having seven eyes, which are the seven spirits of God sent forth into all the earth." (Rev. v, 6.) This spirit power, sent from above in measure after measure, as used faithfully (John i, 6) to impart and re-enforce our true seeing of divine things, our right understanding and affection (1 John v, 20), even this is not deemed sufficient for our full opportunity of true understanding of God. There must be one more department or source of eye-power in the truth.

"*He layeth up sound wisdom for the righteous.*" This other source of eye-power in God is in good books prepared in the early and sound ages of the Church, prepared by "sound" men, and having the seal of approval of the sound generations of the Church. Such precious books are full of God's eyes, as it were, and the Church should be full of such books—little storehouses of "sound wisdom laid up for the righteous."

This writer had been a Methodist for nine years and a preacher for three of those years, before he stumbled on a book with the eyes of Jesus in it concerning entire sanctification,—a stray book from the Methodist Episcopal Church in a home of one of his people at Alexandria, Virginia. That book let him into oceans of light and life. Glory to God for that stray book, "Perfect Love," by Rev. John A. Wood. God still blesses the "Johns" of Methodism. This book

is a compilation of the understanding, the true understanding, of the holiest and best of the Methodist Church on the glorious things of God and holiness, full of eye-power from Jesus, put in the thought and expression of these days.

A Church without eyes for holiness. How sad the condition of a Church in whose history and biography and doctrines and preaching there is nothing of holiness—entire holiness of heart and life! Jesus may send holiness eye-power to persons in such Church, but it gets them into trouble with their own pastor and people, and they are slaughtered, unless there is some of the good Methodism within reach.

Very little better than this is a so-called Methodist Church that has tried, in her rulers, to destroy such eye-power from the reach of her people, out of the preaching, out of the teaching, out of the current papers and Sunday-school literature, out of the Discipline, and out of the hymn-book as far as they dared, so that all awakened inquirers after holiness of the old and true pattern meet with contradictions and abuse from the pulpit and in private, and find their Church Discipline as shorn of its old Methodist strength as a sheep is of wool in July.

South Church Discipline like Samson now. Once a holy and powerful instrument for God's kingdom on earth in destroying the works of the devil, now, with eyes all gone, it is made to grind at the General and Annual Conferences—grind—but not the meal of righteousness and fine flour of true holiness. For ministers and Church it grinds out honors and salaries, fine appointments, and soft parsonages, and the choice of the land for wives; grinds out these for holiness despisers and haters; and of late the poor old Samson Disci-

pline has been grinding out arrest and trial of holiness evangelists that God may tell to go and feed His sheep where South Methodist preachers have been dogging and bruising them.

Where God put the great eye of the Church. Methodism was a child of Divine Providence in the order of its things, and God ordered that His purpose and intention in raising up the Methodist people should be put, as the eye of the Church, right in the Discipline and in the "Preface," the foreface of that little book, for quick and easy finding and seeing. Then, when a man has seen and accepted and received God's eye in Methodism into his spirit and heart and life, he sees eye to eye with God, and walks in the light with God, seeing and approving His purpose and laws and high duties for His Methodist people as he reads them in the doctrines and history and biographies of the Church. Let us now look at this eye of genuine Methodism, as seen in and copied from the South Church Discipline, 1846:

"To the Members of the Methodist Episcopal Church, South:

"Dearly Beloved Brethren,—We think it expedient to give you a brief account of the rise of Methodism, both in Europe and America. In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified, but still holiness was their object. God then thrust them out to raise a holy people."

These are the words of Messrs. Wesley themselves.

This account of the rise of Methodism, put into the Discipline by our American Methodist fathers, was fur-

ther strengthened by this declaration, "We believe that God's design in raising up the preachers called Methodists in America was to reform the continent and spread Scriptural holiness over these lands."

The great headlight of Methodism. Look at it!

1. Methodists are a people who, reading the Bible, see they can not be saved without holiness, that the way to follow after it is to incite others so to do.

2. They also see that God's great salvation from sin is in two great experiences of God's love in the soul—justification and entire sanctification.

3. That Methodists "are justified before they are sanctified," never at the same time.

4. That holiness or entire sanctification of heart and life is the prime object and pursuit of a Methodist, even after justification and the new birth.

5. That Methodist preachers are in this land, according to the intention and purpose of God, as seen and declared by our first and great bishops, to reform this continent and spread Scriptural holiness over these lands by "raising a holy people" from Maine to Texas. And over one hundred years' experience confirms this seeing of holy men, and shows that when Methodist preachers quit raising a holy people they soon go to raising hell, as the bloody war of this land can testify, and all the awful things that came on this land from below, through the apostasy of Methodist preachers.

Bishops destroying God's holy light. This testimony of holy men, the holy founders of the Methodist Church, concerning God's intention in raising up the Methodist people, has been destroyed out of the Methodist Discipline of the Church South, and destroyed by the bishops; and the present Board of Bishops are parties

to this wicked work. See in your present Discipline the poor little farce of an episcopal address to one and one-half million Methodists—a few lines left out of the four or five pages of the original address, and these few lines packed full of falsehood—knowing, willful falsehood—in that it takes a few lines from the old Episcopal Address, which lines are true only of the old, unmutilated Discipline, and which are as untrue in their place in the South Church Discipline as falsehood itself. No wonder the land is full of lying and deceiving when such falsehood lies way up in the episcopal fountainhead of the South Methodist Church, to filter down into and through the Conferences and Church all over the land. Falsehood—open, manifest falsehood—sent out over the Church by bishops, with their signature to it, as if sending forth the Methodist Discipline, when they have cut out all its vitals.

It was the bishops that cut out and put away from the people of the South this declaration of our fathers and founders concerning God's purpose in raising up this latter-day Church.

The full Episcopal Address of the South bishops. "We esteem it our duty and privilege most earnestly to recommend to you, as members of our Church, our form of Discipline, which has been founded on the experience of a long series of years"—our form of Discipline, after we have destroyed out of it the design and purpose of Almighty God in raising up the Methodist people, as set forth in the old Episcopal Address. We hide this from you, our people, the knowledge of your high and holy calling and glorious birthright as Methodists. It does not suit our purpose to give you a true "account of the rise of Methodism in Europe and America." In order that our ship may cruise in style in Southern wa-

ters, and take on all kinds of passengers that can pay their way, and especially those that can pay for state-rooms and first-cabin fare, we have put away the old headlight of our vessel, because that light does not suit men of money and social standing and of political and intellectual prestige, that we need as passengers to sustain our Church ship in grand state.

Not after holiness, but after holiness cranks. "We are not after holiness any more, but are after holiness cranks that disturb our ship, and we make it hot for them. We put them down into the hold, in darkness and hard fare, and if it does not cure them, we put them overboard. It is true, we still continue the form of asking our young preachers if they 'expect to be made perfect in love in this life, and if they are groaning after it.' But nobody expects them to take this seriously. They certainly are not groaning after it when they join us, else we would not receive them. And if they do 'go on to perfection,' and become sanctified wholly, and go preaching it and stirring up things in our Church among our nice and cultured people, we make them groan for doing so. Our Church puts the 'groaning' after getting that old, troublesome experience, and not before it, as it once was perhaps."

A Methodist Church gone out of business. We see that, like as a business house takes down its sign when it changes business or goes out of business, so the South Church has gone out of the old Methodist business, and taken away the sign, as contained in the old Episcopal Address.

1. The Southern Methodist Church has gone out of the business of raising a holy people.

2. The Southern Methodist Church has gone out of the business of raising a holy ministry.

3. The Southern Methodism has gone out of the business of raising holy families.

God's special eyes for the Southland. God meets all the emergencies of His people in every age if He can find men to work with. He has found them in the great holiness movement of the South. Some of the most precious men of any age of the Church are now supplying the South with special work in restoring the old Methodist seeing of doctrine and truth as it is in Christ Jesus. In holiness evangelists, in great holiness camps, in holiness books and papers and tracts, along with holiness ministers and pastors of some other Churches. "The eyes of the Lord run to and fro throughout the whole earth [in the South], to show Himself strong in behalf of them whose heart is perfect towards Him." In these sermons and holiness song-books and papers and books, He is building eye-power to read holiness in the Holy Scripture, where Satan and fallen Churches have read it out. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." The eyes in the written Word will meet and answer the eyes of the Spirit in us.

Jesus gives the *seven eyes*,
As He builds for Paradise,
  In the world below:
His *full seeing* of His God—
His believing when the Rod
  Does its bruising do.

All these eyes in Scripture are:
Builders must these eyes repair,
  Making bright and clear:
So believers shall not fail,
But "from strength to strength" prevail,
  "Casting down all fear."

CHAPTER X.

AN ANALYSIS OF THE WORD "SOUTH."

"On the south side shall be the standard of the camp of Reuben, . . . the tribe of Simeon, then the tribe of Gad." (Numbers ii, 10-14.)

"On the south [of the city in heaven] three gates." (Rev. xxi, 13.)

God loves no country most, except as there live in that country a people that love Him best. Heaven stands four-square and four-sided to the world, and there are just as many of its gates opening southward as in any other direction. If the south gates receive not as many pilgrims from the earth into heaven as the gates on some other side, it is the fault of the South, and not of the gates.

Now, look at these three gates for the South, and a little consideration will show that, if made to order for our Southland and its great dominant Church, these gates could not have been more appropriate to the South condition at this time; for the twelve gates of the city of the skies correspond to the twelve varieties of true Christian character saved into heaven.

"Reuben, thou art My firstborn, My might, and the beginning of My strength, the excellency of dignity and the excellency of power." (Gen. xlix, 3.)

Who does not know that American Methodism was born in the South, in Maryland, and that God's great spiritual "might" arose in the South, in Maryland and

Virginia; that in the South was "the beginning of my strength" in the Methodist Israel of America? In these two States, and particularly Virginia, He raised and brought forth the great men in spiritual might that carried the Methodist kingdom North and West and South. It was the Virginian, Jesse Lee, that evangelized cold-blooded New England, and planted the sunny Methodism of the South. "The excellency of dignity and the excellency of power." Who does not know that, as the excellency of power and of dignity came forth in the South State of Virginia—in political matters, in Patrick Henry and Richard Henry Lee and Washington and Jefferson and Madison and Monroe—so the excellency of dignity and power came forth Methodistically in Virginia in William McKendree and Enoch George, the first two native bishops, and other such like men? But it was only "the beginning" and not the continuing of His strength. Alas! Alas!

"Unstable as water, thou shalt not excel" (Gen. xlix, 4), or, as the original reads, "Boiling over as water, thou shalt not attain the excellency." The South people in Virginia and Maryland and others farther south, let the evil one drive their Methodist religion largely out of their reason, their cool judgment and understanding, down in their fleshly soul, their emotions and feelings, so that they could boil over with religious fervor in their feelings, and yet, as pots boiling over, spill out the "goodies." So these South Methodists would boil over in religious feelings and spill out the Methodist goodies of true doctrine and sentiment and principles of righteousness, to be gathered and held in their reason, their understanding, and judgment, even, as Bishop Asbury said, "Methodists, Baptists, and Presbyterians, in the heights of religious rapture, hold

on to and defend slavery." Thus soon had the boiling pot of their fleshly souls cast out the "goodies" of true Christian sentiments towards the poor, weak, ignorant, and degraded slaves. And the South Methodist soul boiled on and on until it had a final casting out of Methodist goodies in 1866. Nine Rules for the conduct of preachers and pages and pages of "goodies" from God for Methodist preachers to boil and cook up in the pot of their religious fervor.

"Because thou wentest up to thy father's bed, then defiledest thou it. He went up to my couch." (Gen. xlix, 4.)

The spiritual Reuben of Methodist Israel went up into his Heavenly Father's couch—His Church—and prostituted and defiled that Church to slavery and a slaveholding religion, defiling and debasing the South portion of the Church even to hell.

Yet heaven is open to Reuben, on proper judgment and mercy on God's part and on proper repentance and humiliation on Reuben's part. While there are as many gates on one side of heaven's city as on another, it may require, on God's part, much greater judgments and more "terrible things in righteousness," and deeper mercies, to save people on one side of heaven's city, and from one quarter of the earth than on another side, because of the exceeding wickedness of the people on that side. God did not make His gates in vain, not any one of them, nor shall the devil prevent God preparing worthy ones in great numbers to pass these gates on the South. One gate is for Reuben, especially the South Methodist Reuben, the defiler and debaser of the Church in the South to purposes of earthly lust and power.

Simeon is another tribe on the south, and there is a

Simeon gate on the south-side of the heavenly city. "Simeon and Levi are brethren; instruments of cruelty are in their habitation." (Gen. xlix, 5.)

How many and terrible instruments of cruelty were in the habitation of the Methodist Simeon of the South when Jehovah's armies broke up his habitation and destroyed his cruel instruments! One of the first of these cruel instruments to be taken into the habitation —the land of the Methodist Simeon of the South—was

A legal "instrument" forever prohibiting freedom to the poor slaves, enacted first, we believe, by the North Carolina Legislature, and soon followed by the other States. What an "instrument of cruelty" that was, putting freedom forever from the face of the poor slave in this world, and making the grave his only release! Nothing more cruel ever came out of hell, considering that this instrument was in a Methodist Simeon's land, in the eighteenth century of "the grace of our Lord Jesus Christ," in dying and rising "to break every yoke and let the oppressed go free," and in a land where God had given him political and civil freedom from English oppression. And then the other "instruments of cruelty" in the small laws and statutes passed from time to time and found in the land of the Methodist Simeon of the South by Jehovah's armies, as forbidding them being taught to read in a land of Bibles, making it lawful to sell husband and wife apart and children and parents apart, and forcing the slaves to fornication and adultery.

But heaven is open to Simeon, even the Methodist Simeon of the South; and one gate has been placed on the south of that city especially for Simeon, who was caught by Jehovah a few years back with his habitation full of instruments of cruelty. But he must deeply

repent and put away and disclaim all "allowing the deeds of his fathers"—such deeds as his habitation was full of. Holiness has come from another quarter of the earth to the land of Reuben and Simeon, to help them wash their souls and robes in the blood of the Lamb and fill them with the Holy Ghost, to enable them to do His commandments, and have right to the tree of life and enter in through their gates into the city."

And Gad—he, too, is in the South, in the camp on the south, and he has a gate on the south-side of the city of God the Father.

"Gad, a troop shall overcome him; but he shall overcome at the last." (Gen. xlix, 19.)

"Why gaddest thou about to change thy way?" (Jer. ii, 36.)

The slaveholder troop overcame Gad, and he began at once to "go about to change his way." The word "South," as appended to the Methodist Church in the Southland, is a symbol of great changes made in Methodism after becoming entangled in the snares of the slaveholding troop of Satan. The first great change of this way was in the name—no more "The Methodist Episcopal Church in the United States of America," opening all of the good United States land to him, and keeping him open to all the good spiritual currents and heavenly movements of any and all parts of this good United States land; but, caught and entangled in Satan's slaveholding trap, he cuts himself off from the freest and best portion of the land, and shuts himself in with the fortunes of slaveholders. He changes himself to a "Methodist Episcopal Church, South," man, putting up a great wall between himself and the rest of the Church. For a time he was "METHODIST Episcopal Church, South," but soon he could have been writ-

ten "Methodist Episcopal Church, SOUTH." He left the heavenly movement on the old Methodist way of holiness, and went into quarters with Satan's slaveholders, a troop he organized against the Methodist Church in the United States.

"*Gadding about to change his way.*" Since the troop of Satan's slaveholding Southerners overcame Gad, he has been a great changer of his way, from holiness to worldliness, from "the way the holy prophets went" into a way of pleasing slaveholders and courting sin and death and hell. Dear old Bishop Asbury's truly sensitized soul used to feel the pains of hell when he went down into South Carolina, where the slaveholding spirit was so strong and persecution so hot against any preaching of freedom. He changed all this—Gad did—from a slavery-opposing way to a slavery-upholding way, from a freedom-preaching way to a freedom-opposing way.

A great Gad bishop has been gadding about all over the South, and all over the South Church missions abroad, changing the way of Methodist bishops from purity to filthiness as far as he can, from holiness to uncleanness. Where the bishop's sleeping-room used to be a place of holiness and heavenly scent, where angels would come down and keep watch and guard over the anointed of God and the Church, the great Gad bishop carries his tobacco-stink. Isaiah iii, 24, is literally fulfilled, "And it shall come to pass that, instead of sweet smell, there shall be stink."

The word "South," as an ecclesiastical symbol, is a dynamite word of fearful power. It raised hell in the Southland in armies and munitions of war. It created a new flag to fly in the Southern air, and put a cross on that flag from hell. "The cross," the symbol of

heaven's love and gift and sacrifice for "all men," white and black, this precious cross was made to do duty on the flag of the "South"—a flag that meant war on the Union and war against the good Methodism, and war against "good will to men," and war against "the Lord's Prayer." This word "South" is a loved and cherished thing still, even fifty-six years after its raising up into the Church heavens of the world, as a banner word from hell, to fly in American air and sunshine, and conjure devils and wicked men with, to aid and support a wicked Church in the earth. Never a word coined in the history of this country that had so much of evil in it in so short a space of time. Never a word so packed with sin and death and hell as that word of five letters, S-o-u-t-h. But this old dragon word of the Church in the South is fast losing its teeth, and the day is at hand when the good and honest-hearted people of this land of sunshine and sunny hearts will see the wicked ecclesiasticism that has been ruling and ruining them, and will purge themselves and their Methodism of that old Satan word, "South." They will see that their Church has

Too heavy a tail for the kite.

"His tail drew the third part of the stars of heaven, and did cast them to the earth." (Rev. xii, 4.)

The old dragon, in his war in the Church of Methodism in this country, not only used his tail—the lying preachers—concerning slavery being consistent with Christianity (Isa. ix, 15, 16), to draw away a large part of the stars of the Methodist heaven or Church, even the preachers, and cast them down to the earth of the slaveholder; but he also put a visible tail to the new Methodist Church in the slave-quarter of the earth, the word "South."

PACIFIC SCHOOL

Now, it must be evident that if this dragon-tail was heavy enough to cast these stars of Methodism to the earth, down to the affections and passions and lusts of the slaveholders, it must and will hold them there as long as they are tied to such a tail. If it was heavy enough to pull the strong men of other days down to earth, it is heavy enough to hold their descendants there. As long as Methodism in this favored land was satisfied with the tail God gave it, "The Methodist Episcopal Church in the United States of America," it rose and rode the pure, sweet air and sunshine of God's favor. "The United States of America" is a good and honorable tail for any Church, and with such an appendix the Methodist Episcopal Church has risen up and rides the air and sunshine of the favor of God and man in nearly all the countries of the earth. And since these United States of America have been used of God to destroy the Catholic-Spanish power from the islands of Cuba, Porto Rico, and the Philippines, it is a still more honorable appendix to a Church of this land doing work for God in foreign lands.

But the dragon never rested until he provided a new tail for that part of Methodism operating in the land of the slaveholders, that would draw Methodism down from the pure, sweet air and sunshine of God's favor in righteousness and true holiness, and cast it to the earth of the passions and lusts of men. He worked on the minds of these stars of Methodism, showing them how much opposition and persecution and trouble they could escape, and how much honor and ease and comfort and riches they would gain by casting off the old tail or name and taking a new tail, the name "South."

That tail would draw angels down. We now proceed to show the nature of this tail Satan furnished the Methodism of the South, which drew stars of Methodism to the earth, and holds their children there unto this day; for that "tail" has elements in it that would draw the very angels of God out of heaven if it could be fastened to them and held on them. I can do the people among whom I was born and raised, and with whom I ignorantly fought for four years to destroy the best country under the sun and fasten a most iniquitous system of social order on the Southland—I can do these people no greater act of love than to show them the earthly, Satanic elements of spiritual death and hell in the tail that Satan fastened to the Methodism of the Southland.

The Baltimore Conference against the old tail. When the Baltimore Conference adhered to the South Church in 1866, it still had spiritual sensitiveness enough left to try to have that awful dragon-tail removed, and the Church take a new name, "The Episcopal Methodist Church," but Satan had Southern Methodism in too strong a grip to permit such lopping off of that sweet, old kangaroo tail, the word "South." Bless your dear soul! Why, that tail was the sweetest and most juicy part of the Church to great masses of her people, who had been Satanized and dragonized clear out of the "Methodist" part of the Church and clean out of the "Episcopal part," and clean out of the "Church" part of the name of their denomination, and they were just living and moving and having all their spiritual goods in that tail-word "South," the old dragon part, which yielded juice and oil and fatness of prejudice and malice and hate of the

North and of the good Methodists of Wesley and Asbury. The South Church, to these of that day and of this, was as that peculiar sheep whose richest and choicest portion is its fat and stumpy tail. See what the name "South" stands for as a tail to the Church:

1. It stands for an unrepentant, unpurged pro-slavery Methodist Church in a land which Almighty God cleansed of human slavery thirty-five years ago by a terrible war visitation and its attendant evils. The rulers have never made the first formal record in any Conference since 1865 of having seen that they and their fathers were very wrong in such Church formation. They have the first acknowledgment to make in General Conference action of the righteous judgments of Almighty God in cleansing the land of slavery. They claim this same God as their Father, and yet have never made up with Him for giving their land and Church such a whipping. They stout it out to this day, and cherish the old dragon-tail of their Church as if God had created it, and not the devil.

2. The word "South" stands for a Church that sustained and sent forth her sons to battle for the institution of slavery in the nineteenth century of the Christian dispensation, that never opened its mouth against the most terrible human oppression. All this and much more the word "South" stands for as part of the Church name of the Southland Methodism. And the old Satan and dragon spirit which fastened and grew that tail into the Church, and which has never been cast out by formal repentance and Conference action and cutting off the tail, that spirit now hides and seeks in the secret councils of bishops and elders, to prevent the South white people from escaping the shackles of in-

bred sin and getting into the land of entire sanctification, in freedom from devils and men.

Brethren, you must make up your minds to cut off that old dragon tail, and the sooner you do it the better; for if you do n't, the best of your people are going to find a Church that has never been despoiled and defiled by wearing such a scandalous tail in the sight of heaven and earth, and they won't feel any worse in putting on the old Methodist name and wearing it in this Southland than Fitz Lee and Joe Wheeler feel in being back in Uncle Sam's uniform of blue. Here is a good name for you: "The Methodist Episcopal Church, Reformed, in the United States of America." This, with the Discipline restored and holiness set up, will make you a glorious people in the land of our Methodist God and Father. Amen and Amen.

How the South lost the battle. "If the trumpets give an uncertain sound, who shall prepare himself to the battle." (1 Cor. xiv, 8.) The use of the trumpet in Holy Scripture signifies the sounding forth of the Word of God by His ministers (Num. x, 8) in a bold and faithful manner (Isa. lviii, 1; Hosea viii, 1; Matt. x, 27, 28), showing the people their sins, and especially Church people, and directing the service of God (Num. x, 10; Rom. xii, 1) how to make war against sin and wickedness about us (Judg. iii, 27), sounding a warning and alarm concerning coming dangers and troubles on a land because of sin (Ezek. xxxiii, 2-6)—such an important work that the minister who from any cause fails to sound forth the Word of God faithfully shall answer for it with his own soul.

The battle the South had to fight, as individuals, as Churches, as States, as a section of country, was one

against a trinity of evil powers, sin, Satan, and hell, working to fasten on the people of the South an institution of human oppression.

God's battle for the South was made up and offered the people in the early Methodist preaching, and was made up, as every rightly-ordered battle is, of two great wings—"mercy and truth." "Let not mercy and truth forsake thee: bind them about thy neck: write them upon the table of thine heart. So shalt thou find favor and good understanding in the sight of God and man." (Prov. iii.) The mercy wing of God's Methodist battle for the South was gradual and easy emancipation of the slaves in connection with the truth wing of that battle, the cleansing of the heart from inbred sin by the precious blood of Jesus and the entire sanctification of the soul to the perfect love of God and man, white and black. This battle would have cleansed the South of all human oppression and kept the truth of God in the land; for truth does not stay in any land except along with mercy.

Satan's two wings of battle are oppression and unbelief. There is no form of sin so destructive of men, so certain to pull down a terrible visitation from heaven, as the oppression of the poor, the weak, the ignorant. The oppression of these classes to make gain of them is the very image of the devil, and is as far from true religion as hell is from heaven. Nothing has so much of the very spirit of perdition, nothing affords such wine of joy to fiends and dragons, as for a strong and Heaven-favored people to secure possession of a weak and ignorant people, and hold them in such weakness and ignorance for purposes of worldly gain.

The Boers are getting a brimstone visitation for one hundred and fifty years' Satanic treatment of the black

men of Africa, using them for lust and beasts of burden, and being the great and steady opposers of the missionaries. Dutch courage and Old Testament religion can't withstand the new covenant of our Lord Jesus Christ, of good will and freedom and love for all men.

The poor and weak and ignorant are about us and among us Providentially, as a soil for us to plant and sow and raise our bread of heaven in. "Much food is in the tillage of the poor." (Prov. xiii, 23.) "Much food" from God for the mind and heart of man, food of faith towards God and man, food of hope in God and men, food of hope of heaven and eternal life, is found by the man, by the Church, by the country, that "tills," that ciltivates the mind and heart and worldly condition of the poor, the sick, the ignorant, the oppressed, and variously afflicted ones of earth.

A stalk of mercy and six great ears of blessing. Look at the eternal Word of God in Psalm xli, 1-3, and see how six great ears of blessing are promised to grow on one stalk of human duty.

Stalk. "Blessed is he that considereth the poor."

First ear. "The Lord will deliver him in time of trouble."

Second ear. "The Lord will preserve him, and keep him alive."

Third ear. "And he shall be blessed upon the earth."

Fouth ear. "Thou wilt not deliver him unto the will of his enemies."

Fifth ear. "The Lord will strengthen him upon the bed of languishing."

Sixth ear. "Thou wilt make all his bed in his sickness."

Jehovah Himself is engaged beforehand as the Nurse of the man that "considers," that sits with the poor, the sick, the weak, the oppressed.

The South Methodist still reads his Bible with the old race blindness of mind and heart on him. "Blessed is he that considereth the poor" white man, the poor white woman. He is bound to have his color line in there, and keep a religion from hell that has the sin of respect of persons in it. (James ii, 9.)

To be a partaker in race or class prejudice, is to be a partaker with the devil, who is the father of all unmercifulness.

God's healing for the Southland is in raising and spreading the corn of blessing (Psalm xli, 1-3) until such corn fills the land. Kind, gentle, thoughtful attention to and treatment of the colored people will heal the Southland with God and heaven. The least contempt for them is a darkness of the mind and heart—a shadow of the wrath of God. A good man entertains no contempt for any one.

CHAPTER XI.

THE SOUTH METHODIST PREACHER EXAMINED.

"HER ambassador shall weep without." (Isaiah xxxiii, 7.)

All true progress, and nearly all promotions these days, whether in schools or civil service, are by examination. School work and civil service are on lines of constantly-increasing depth of examination. There is no office under heaven so needing and requiring constant and increasingly deep examinations for the health and progress of the Church and State as that of a Methodist preacher. We are now going to examine him, by a true and saving standard, for his good and ours, and that of his people—the Methodist preacher in the Southland; for this is the field God has given this scribe to work in, and we are not considering or writing about fields of the Lord's work in any other place.

The farce of a present-day examination of a South Methodist preacher at Conference is known and read of nearly all men. This writer was "a John Wesley Methodist," and in high favor at his Conference in 1868 (Church South); but after getting the John Wesley blessing and doing some John Wesley preaching and stirring of things, it took his record as a Southern soldier to pass his character at the Conference of 1869. It is well known that all over the Southland a minister stands in his Conference as he is known to be "a safe man" in keeping free of all holiness entanglements, even if

he is not always inside of strict moral limitations for ministers. Surely the time has come in the Southland that judgment must begin at the house of God.

God's standard of judgment for Methodist preachers. We have already shown in this book that, as David was the standard of God's judgment for all rulers in Jewish Israel (2 Chron xiii, 5, 8; xv, 12; xvii, 3; xxiii, 3; xxviii, 1; xxix, 2, 25, 26, 30; xxxiv, 23), so John Wesley is God's standard of judgment for Methodist preachers, in the sermons, in the General Rules, and in the rules and duties of Methodist preachers laid down in the unmutilated Discipline. No one but a bastard Methodist will deny this. The rulers, the ministers of Methodist Israel, must stand or fall by the Wesleyan standard of ministerial character; for that is God's standard for them, and He will bring them to it, in this world, or in the next. God help them and me to seek it in this world!

But how shall we judge ministers by this standard whose Church has cast away the rules and duties of Methodist preachers as appointed by the Lord at the hands of Mr. Wesley? We still have the great originals of character-testing in the Holy Scriptures. They dare not discredit these.

The fear test of ministers. "The fear of the Lord is clean, enduring forever"—as a cleansing power. (Psalm xix, 9.) It never loses its power as a cleanser of men from sin. If it secures power in a man's heart and abides there, it will clean him up, inside and out; and there is no true religion in any man save as this holy fear is in him and doing its cleansing work.

"Perfecting holiness in the fear of God." (2 Cor. vii, 1.) Here the fear of God is declared by the Divine Word to be a power that establishes and perfects holi-

ness, brings it to perfection, which is perfect love to God and man. A man that is not perfecting holiness consciously, openly, and professedly, is not in the fear of God, and therefore not a servant of God, though he may be a South Church presiding elder, or even bishop.

Tobacco-stinking ministers and laymen. These old ministers and laymen, whose breath and flesh stink of tobacco, whose only knowledge of holiness meetings is to speak against them and try to keep people from them, they are lost to the fear of God, if they ever knew it. They are under the fear of men, the fear of bishops, the fear of their Church, the fear of salary, the fear of the cross, the fear of the world; they are in love with the filth and ease of the world about them. These are the fears and these are the affections that Satan has filled the South Church ministry and laymen with, to keep them from entering into holiness, and perfecting holiness, and "working out their salvation in the fear of God" (Phil. ii, 12), and to bind them to the fear of men, and working out their damnation in that fear.

The hope test of ministers. "And every man that hath this hope in him purifieth himself, even as He is pure." (1 John iii, 3.) The hope of the true Christian—of seeing Jesus as He is—is a purifying power, and this differs from the vain hope of the deceived person and of the hypocrite. The true hope purifies by the high standard of Jesus Himself, and never enters into God's rest until the Holy Ghost can take and apply those sweet words, "Thou art all fair, my love." The South Methodist holiness-fearing, or holiness-opposing, preacher is a stranger to this hope, as he is to the God of such hope. He knows more of the daily working of the tobacco-worm in his belly, crying for a chew, than he does of the daily working of Heaven's

sweet hope in his soul, crying out to God for more of His holiness.

The love test of ministers. How can men that know nothing of the lower motives of fear and hope ever feel such a high power in the soul as "the love of Christ constraining them?" Love to God the Father, love to Jesus the Redeemer, love to the brethren, love for the Church, love for souls and for sinners—this high power they know not of, but see it and fight it among the holiness people as if it were the devil. They are where light is darkness, and darkness is light. The love of an old, God-forsaken ecclesiasticism, the love for a Church that carries such goods as hate, and prejudice, and sectionalism, and sectarianism, and an old, Satan-destroyed Discipline—this love has been substituted for the true soul-cleansing and soul-exalting love of God. See the love tests of 1 Cor. xiii. Thinking no evil, rejoicing not in iniquity, rejoicing in the truth, "in all truth given in the Bible;" believing all things "given believers in Christ to believe as exercises of soul for expounding and developing its powers;" hoping all things, enduring all things. What are all these precious and holy things to holiness-fighting and tobacco-stinking Methodist preachers?

Their own standard of judgment—Wesley on false prophets. I have two volumes of the "Wesleyan Standards" published by the Church South, and by which they examine their young preachers. We will test them by Mr. Wesley's words on "false prophets." (Matt. vii, 15-20.)

"By prophets are meant those who profess to be sent of God to teach others the way to heaven.

"But what shall be done, if they point out, as the way to eternal life, what is in truth the way to eternal

death? Is this an unheard of, is it an uncommon thing? Nay, God knoweth it is not. The instances of it are almost innumerable. We may find them in every age and nation.

"But how terrible is this! When the ambassadors of God turn agents for the devil; when they who are commissioned to teach men the way to heaven, do in fact teach them the way to hell! These are like the locusts of Egypt."

"Now the way of heaven pointed out in the preceding sermon (on the mount) is the way of lowliness, mourning, meekness, and holy desire, love of God and of our neighbor, doing good, and suffering evil for Christ's sake. They are, therefore, false prophets who teach as the way to heaven any other way than this.

"If it be asked, Why, who ever did teach this, or who does teach it, as the way to heaven? I answer: "*Ten thousand wise and honorable men;* even all those, of whatever denomination, who encourage the proud, the trifler, the passionate, the lover of the world, the man of pleasure, the unjust or unkind, the easy, careless, harmless, useless creature, the man who suffers no reproach for righteousness' sake, to imagine he is in the way to heaven. These are false prophets in the highest sense of the word. These are traitors, both to God and man. These are no other than the first-born of Satan, the eldest sons of Apollyon, the destroyer. These are far above the rank of ordinary cutthroats; for they murder the souls forever. They are continually peopling the realms of night, and whenever they follow the poor souls whom they have destroyed, hell shall be moved from beneath to meet them at their coming."

But these South Methodist rulers have no real respect for Mr. Wesley, and use his Standard Sermons

only as a form and pretense. Let 's try the original David tests on them, he being the head and fountain in Christ, of true Christian ministry.

The holy flesh—the stinking flesh. David was holy in heart, and holy also in flesh, in the affections, desires, and passions of his flesh. He was wholly sanctified, even in body. (1 Thess. v, 23.)

"O God, Thou art my God: early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is. My heart and my flesh crieth out for the living God." (Ps. lxiii, 1; lxxxiv, 2.)

David's flesh cried out, on awaking of a morning, for a sense of the Divine comforts in his feelings and emotions. He wanted, the very first thing of a morning on awaking, to taste of God in his affections and desires. An excellent standard this for a minister.

But how with the South Methodist preacher? When he awakes early of a morning, his flesh cries out for a chew, or a cigar, or a pipe, and that is what it gets. Instead of stirring an inner holy fire and warming his soul in the love of God, and man, and of the Church; instead of crying out in early and morning prayer and intercession for his own soul and for the souls under his care, he has a devil-baby in his belly to nurse at the end of a cigar, or a pipe, or give it suck from a quid. He has no cry in his flesh for holy fires from the heaven altar to come down on his heart and into his feelings and emotions. He belongs to "Gad," who "gadded about to change his way" until he succeeded. From being a holy man and an early-morning prayer, he has fallen to an early-morning tobacco-chewer and spitter and smoker and stinker. He has bred and is nursing a devil-baby in that very flesh that should be

full of the spirit and fire of holiness to stir him and heaven early of a morning for his own soul and for the souls of his people. Heaven is now waiting, and the Church is now waiting, and the world is now waiting, for great early-morning prayers in the ministry, that God may give forth the last harvest-cutting tide of salvation before the personal advent of Jesus. But right at such a crisis as this the South Methodist Church is full of tobacco chewers and smokers and spitters and stinkers, in the places of her ministry. "The Philistines be upon thee, Samson." "The holy flesh is passed from thee." (Jer. xi, 15.) The stinking, tobacco-chewing, tobacco-smoking flesh is upon thee, O Methodist preacher of the Southland.

"O God, Thou art terrible out of Thy holy places!" (Ps. lxviii, 35.) "Thy holy places," which Thou hast set apart for ministers to be holy men in, to sanctify themselves unto holy study, and prayer, and praise, and to receive the Holy Spirit's influences in, even the parsonage study, these South Methodist preachers have taken to themselves, for smoking, and chewing, and spitting, and stinking, and have put Thee out of Thy own holy places. But their day is at hand, and Thy terrors are about to awake for such men, who are too full of filth to pray.

Filth-raising power of South Methodist preachers. The filthy, nasty, poisonous, and depraving habit of using tobacco was taught the American Indians by the devil after he had brought them low enough to learn the lesson. God sets a Church in the earth to cast off and cast down filth of all kinds, and raise up holiness, inward and outward. Satan captures a Church, and puts it to casting down holiness and raising up filth.

The South Methodist ministry has involved the filth

of tobacco and raised it to its highest possible power of influence for sin and death and hell. Filth belongs to the lowest places of the earth—even that part of the earth outside the Church. When tobacco-filth gets up into a Christian's life and habits, its power and influence are raised, and strike out on others. When such filth gets into a preacher's life and habits, it has reached a very high power and influence for sin and death and hell. When a bishop takes up such filth, then indeed has it secured the very highest point of power and influence for sin and death and hell.

Two South bishops cut off by tobacco. The present secretary of the Board of Church Extension, Church South, told the writer he had no doubt but that Bishops M. and H. both cut short their lives by tobacco, and that another was doing so. What a wonderful power the Church South has in her hundreds and thousands and tens of thousands of tobacco-using ministers and laymen for "raising up and spreading tobacco-filth over these lands," and casting down Wesleyan holiness; for that is just the double work this Church does. The highest power Satan has in this Church is—

The tobacco-filthy, holiness-fighting bishop, a man known from Maryland to Texas, and to Japan.

At a time when money never was as precious before; when $15 will give a home in a Christian family to a little heathen orphan for one year, and thousands of such orphans need such homes for several years; when $25 will keep a heathen convert in a Christian school for one year; when $5 is the average cost, on the human side, of converting a heathen soul; when $2.50 will sustain a native Bible-reader for one month in visiting and reading God's precious Word in heathen homes—at such a time as never was before in calls

from God and His Son, our Savior, for money to enter doors and keep open Churches and schools and missions—at such a time this tobacco-filthy bishop is smoking his $50 or more of cigars a year. In forty years he *has smoked away some $3,000 of "his Lord's money,"* counting $50 a year, with interest compounded. This was sacred money, given him by the Lord's people, but put to a worse use than was that of Judas. Here is the redemption money of 600 heathen souls at $5 apiece; here are mission homes for two years for 100 orphans in famine India, or for 50 orphans for four years—that in such homes they might be made little plants of righteousness—or ten years of precious Christian home-life for 20 such orphans,—all this precious money power worse than thrown into the sea, sent up in smoke, a sacrifice, not on mission altars in heathen lands, but to the devil, a burning of open incense to the prince of the waste and destruction of God's good things, and by a bishop. This man is the shame and scandal of the Church to all the clean and sanctified ones, both in his home Church and in missions abroad. He highly resented lately being asked kindly in a foreign mission field to refrain from open use of tobacco for the sake of the tender consciences of the young converts. He is as a beast—an episcopal beast—in the field of the Lord, treading on the tender plants of holy conscience towards God. There have been, in thirty years, at least $5,000,000 precious money sacrificed to the devil by the ministers and laymen of the South Church, and all this precious money wasted on the devil in filth and smoke—right along in the great mission era of the Church.

A Church without a nose. God says to His true Church, "Thy nose is as the tower of Lebanon." (Can-

ticles vii, 4.) How does it look for a Methodist Church with bishop, presiding elders, and ministers, without a spiritual nose, with the old carnal smell, or Satan-scent, still in them? (Jer. xlviii, 11.) How for a Methodist bishop to whom it can be truly said, "Thy nose is as the tower of a cigar factory?" How for a Methodist Church, raised up to spread Scriptural holiness over these lands, to whom it may be said, in reference to her ministers and laymen, "Thy nose, in its scent and smell for tobacco, is a tower of strength to the Dukes of Durham, North Carolina, and other tobacco men, destroyers of the boys of our land and life of the Church?"

Think of a Methodist Church with bishop, and thousands of ministers, and tens of thousands of laymen, that for ten, twenty, thirty, forty years, in the great mission era of the Church general, have carried noses that can smell out a tobacco shop, or cigar store, in any city or town in any place, but have never been able to scent out the Lebanon Mountain of a holiness camp-meeting. God has been planting these Lebanon Mountains of holiness over the lands and sending forth their odors, stirring "the smell of Lebanon" (Canticles iv, 11), but it is all lost on the olfactories of the South Church bishop and his great court of tobacco-retainers; his nose, and that of every minister and layman in his tobacco-loving Church, is built into the smoke "tower" of every tobacco and cigarette factory of the land. The Lord took away tobacco from this writer's nose in 1865, within a few weeks after entering the ministry in the Baltimore Conference, Methodist Episcopal Church, South. His nose became sufficiently sanctified in these years to smell the Lebanon Mountain of a holiness camp-meeting from Alexandria, Va., clear up at Man-

heim, Pa., over a hundred miles away. Thanks be to God for thus early taking his nose out of the smoke-tower of the tobacco and cigarette factories of the land, and his soul out of the wicked waste of precious money and the blood of heathen souls!

"Water pots" and filth pots. The Jews kept water pots in their homes for personal purification. A Methodist minister ought certainly to carry and minister the purifying water of clean sentiments and affections and doctrines, as to personal purity of his people, even if he did not preach the cross. But South Methodism has thousands of ministers that are not even good "water pots," but are filth pots, and every Sabbath her pulpits are crowned with tobacco-stink pots. Surely it has come to pass, "Instead of a sweet smell there shall be a stink." (Isaiah iii, 24.) Mr. Wesley wrote one of his preachers, "Not to stink above ground;" but South Methodists, the holiness-fighting part of the Church, can not only stand a stink above ground, but even in their pulpits, just so it has a Southern smell to it.

Fighting away the Methodist nose. When Rev. Sam Steele a few years since undertook, as editor of the *Epworth Era*, to spoil the young people of the Church for tobacco and cigarettes, he was set upon at once by bishops and Book Committee, for trying to build a clean Methodist nose on the young people of the Church. He was brought to trial, and permitted to fill out his term only on promise of letting up on that nose. Of course, the bishops and others knew that if let alone in the nose-sanctifying work on the young people of the Church, they would be soon smelling out the stinking tobacco carcasses in the episcopacy and ministry of the Church.

The tobacco bishop of South Methodism impeached. We impeach this man, before the high judgment and mercy seat of our Lord, of high crimes and misdemeanors:

1. Of defiling in himself the holy body and sacred person of a Methodist minister of our Lord Jesus Christ, the Prince of purities, and of abiding in such filthiness of person during all the years of his ministry; 2. of perpetrating filth and scandal upon the Church and ministry for many long years unto this day; 3. of causing shame and weakness among the pure ones wherever he goes; 4. of wasting precious and most necessary money for gospel uses at home and abroad upon a shameful and diabolical lust; 5. of consuming on a filthy and abominable passion of the flesh some thousands of dollars of sacred money in the last forty years of his ministry; 6. of turning into tobacco smoke the redemption money, on the human side, of some hundreds of heathen souls that might have been converted to Christ; 7. of burning open incense to the devil, in his cigars, before the people of the land; 8. of refusing his nose to Christ to be made "a tower of Lebanon" (Canticles vii, 4), and selling it to Satan to top out the smoke-towers of his cigar factories; 9. of being a tower and a shield to all filthy ministers and laymen wanting an excuse for using it, and a shield from effectual reproof for using it; 10. of being a standard-bearer, in ministerial filth, and waste of money and time and health and influence, and a bulwark against all reforming of such sins; 11. of raising the abominable filth of tobacco into the episcopacy, to the shame of heaven and of the Church of Wesley; 12. of denying, in the long-continued personal filth in tobacco, the Word of Jehovah that "the fear of the Lord is clean, enduring forever" (Psalm xix) as a cleansing power; of

declaring, by his continued filthiness these forty years in the ministry, that "the fear of God is not a perfecting holiness" power (2 Cor. vii, 1-3); 13. of carrying filth and scandal all over the South Church in his episcopal visitations; 14. of bearing tobacco-filth and scandal all over the mission fields of his Church; 15. of giving aid and comfort to the great enemy of God, and of man, and of the Church, in helping to hold a large body of ministers and people in the blindness and bonds of pure Satanic filth and sensual indulgence of a low and debasing kind, blinding the mind and heart to holiness and missions—a pair of "twins"—which every one of God's Spirit-washed sheep brings forth these days (Canticles iv, 2); 16. of nursing in his flesh a vile, unclean spirit begotten of the devil, which cries for tobacco the first thing of a morning on his awakening, thus cutting him off from the holy duty of a minister the first thing of a morning as prescribed in the Word of God; 17. of helping the evil one to say, in respect to this bishop and his early and late cigar, "I am his first and his last, and his bright morning cigar." 18. We impeach him in the name of all the little boys in the Southland schools, from six years up, multitudes of whom use tobacco, and whose weak eyes and sallow faces and feeble brain attest the plague that is on the South people from this bishop and his preachers. And may Almighty God arise and have mercy on the Church and land!

The way of promotion in the Church is another test of the South Methodist preacher. Look at some of these men in high places! The high preachers are the apex of the Church pyramid, and rest on the general spirit and virtue of the great body of ministers. 1. Take a prominent member, an elderly minister of the

V— Conference, a great writer in that carefully-edited, holiness-excluding periodical, the *Sunday-school Magazine*. He pitched into Rev. Brother Schoolfield, of evangelism fame in Virginia, for writing his holiness experience in the *Christian Advocate*, and of the Scriptures he used against Christian perfection was (1 Kings viii, 46): "For there is no man that sinneth not," quoting it just as it stands, and either too ignorant to know that the Methodist commentator, Clarke, says it should read, "There is no man that may not sin," or too wicked to give the true light on this part of the Holy Word. We leave him and his Church to say which—too ignorant or too wicked. What a shame that such a man should be in high saddle in a Church, to ride it in beastly ignorance or Satanic wickedness! He has fallen out of the diligent study of the Holy Oracles to feed God's people on, into the fields and mountains of Virginia and North Carolina, hunting flowers and plants and writing long and tiresome articles on botany in the *R. Christian Advocate*, telling how he searched for years for one rare specimen. Ahab was hunting grass for his horses and mules when the skies were locked against rain because of the people's wickedness. This minister is hunting herbs for the Church while the people are drying up for lack of spiritual rain. He ceases from his grass hunt long enough to pitch a spear at a holiness evangelist, pointed with an ignorant, or lying, quotation from the Scripture.

2. Take the present secretary of the Board of Church Extension. He signalized himself on his last district as a holiness fighter, destroying, as far as he was able, one of the most precious revivals ever had in that region, and discouraging and casting down the precious young evangelist God was raising up to the Church.

It was nothing to him that long-standing divisions and feuds of brethren were healed, and two divided Churches on the circuit made one, and sinners converted by hundreds, so long as the terrible holiness doctrine was the securing power of the revival. He divided the large circuit, against all the Official Board, into three pieces, greatly afflicting, financially, the excellent preacher that had had such great success in that which is the glory of a Methodist preacher—the salvation of souls. He wrote a series of articles in the Conference paper, with neither heads nor tails, turning Wesley against Wesley, and making a medley of Methodism, and not having sense enough to see and feel how he was riddled in the controversy by Rev. R. S. For these things, along with his zeal as one of the court on Rev. Sam Steele in shutting him up from further work on building a clean, anti-tobacco nose on the young people of his Church, his lord and master said, "Come up higher!" and he went up higher in a Church whose high places Satan lords to this day.

3. Then we have the otherwise good man editing the *Sunday-school Magazine*, whose great affliction is that deep participation in the darkness of anti-holiness which all must share coming up into the high places of his Church. We give his words in an editorial some time ago: "Elijah was not the only one who had been true to Jehovah. The Divine assurance that there were seven thousand spirits true, like his own, to the honor of Jehovah, must have produced in Elijah's heart what we call a revival; and yet it can not have been but that he felt keenly that his desperate sense of solitude had sprung from his misjudgment of thousands of his brethren who had continued to believe with less of visible support for their faith than he had had."

If this teaching does not sow darkness for light, we have never seen any that did. It is full of false statements and contradictions of the truth, which we proceed to show, that South Methodists may see the kind of men raised up as teachers in the high places of their Church. It is awfully subversive of that very zeal for His Father's house which our Lord came to establish in the Church, who says from His heavenly throne, "Because thou art neither hot nor cold, I will spew thee out of My mouth."

First. "His desperate sense of solitude" is used as if a fault, whereas the wickedness of the land was so great and association with the people so deadly, that God had told his holy one of that day to "Go and hide thyself," as the only way of preserving and nursing and increasing that rare and precious courage for God on which the continuance of the kingdom of God depended.

Second. "Elijah was not the only one who had been true to Jehovah." Elijah was the only one that had been true to Jehovah in the way all prophets are required to be true in an evil day, by crying aloud and sparing not, in showing the people their sins; and further, Elijah was the only one that had been true to Jehovah, even as a righteous man; for the law of Jehovah for a righteous man, even from the days of Moses, had been, and is, "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." (Leviticus xix, 17.) Elijah was the only true prophet, Elijah was the only true righteous man in all Israel at that time. A man that will use that small degree of negative righteousness in the seven thousand whose knees had not bowed to Baal and whose lips had not kissed him—

using it to dishonor the grand servant of Jehovah—that man ought to go to Africa as a missionary. While God in His tender mercy in that weak age of the Church would not break the bruised reed nor quench the smoking flax of those poor seven thousand tremblers and hiders from the power of Satan in the land, yet not one of them is mentioned by name, except Obadiah, and he owes the mention of his name in God's Book to his encountering the glorious Elijah. The Bible teaches us by its silence as to the names of parties God's estimate of them. Look at those who came to David in his hard places, with what sweetness and preciousness God embalms their names in His Holy Record. See those coming up from the Babylon captivity to rebuild and restore Jerusalem—how carefully Jehovah records their names on His eternal honor-roll! See again how those that volunteered to dwell in Jerusalem and hold and build that holy city amid the perils thereof, how faithfully the God of heaven records their names in the everlasting Book! And see again, in the symbol teaching of Revelation xiv. 13, how in the Christian era of the Church of God the time comes when this seven thousand of Elijah's day are slain, as to having any part or lot in God's kingdom of the latter day. God ceases to wink at such wickedness and cowardice, and casts out this Old Testament refuge for cowards and lovers of the world's religious ease and honors.

Third. "Seven thousand spirits true like his own to the honor of Jehovah"—dumb, fearful, hiding spirits, taking bread and water in caves, rather than Heaven-sent food, and Heaven-sheltering, and Divine training, and Carmel's battle, and eternal glory, with Elijah. "True like his own to the honor of Jehovah." Whereas God only thought of telling His servant of seven thou-

sand still reserved in Israel of a weak and feeble righteousness—not entirely extinguished—who had been kept out of the great and general debauch of righteousness. He never once thought of rebuking the grand spirit He had trained up under His own hand to stand alone against all the devils and wicked spirits of Israel, led by an infamous king and queen.

Fourth. But the worst thing Rev. A—— says of Elijah, and the most misleading, is that he really was not as great a man as those seven thousand nameless and fameless hiders and tremblers "who had continued to believe" on a water-and-cracker diet in caves, "with less of visible support for their faith than his had had." Elijah had fired and burned himself with zeal for God until he had the open vision of God as the support of his faith and as the reward of his zeal, something that dumb, fearful, hiding, water-and-cracker saints never have. But this very glory is turned against him with shame by this Sunday-school feeder of the South Church. The glory of being a lone spirit standing out boldly in the forepart of the great battle, standing alone against the whole band of fallen Israel and all the hell that was gathered in that land to help wicked human spirits to hold it against Jehovah—this man is set down by this teacher as less honorable than a dumb, fearful, hiding, nameless Israelite.

Fifth. Now, let us see God's estimate of Elijah in the face of this slander on His great servant. (1) He reproved to his face a murderous king, and foretold his and his wicked wife's shameful end. (2) He locked up the skies from rain on Israel for three and a half years because of its wickedness, God having found one man in that day to act as recording secretary of His judgments of a wicked Church and land—a man who

had more strength and righteousness in his little finger than the whole seven thousand had in their loins. (3) He met, at God's word, alone and single, the whole wicked strength of all that wicked land in battle with demons and devils and wicked people on Mount Carmel, and routed the whole of them. David's battle with Goliath, with all Israel at his back, hoping and praying for him, is not worthy of mention on the same day with this greatest of all battles ever fought, but one, and that was in Gethsemane and on Calvary. No wonder, when the time was come for this greatest of all battles with earth and hell and a fallen Church, and the great soul was needing courage sent him from heaven, Elijah was one of the only two spirits in all heaven deemed fit to go down and talk courage to the soul of Jesus on the Mount!

Elijah's loss of strength for the time and flight before Israel was because of an unfortunate act of "voluntary humility," to which he cast himself down from his great height at Carmel, in Jehovah his God, making himself a common runner before the chariot of a wicked king, just as a holiness evangelist or preacher will lose his strength that joins himself to the chariot of a holiness-fighting or holiness-letting-alone bishop or elder. But God sanctified the error of His dear servant, and let him come to Him and renew the kingdom, way in the ancient solitude where Moses, and afterwards Israel, first met God, and there got the anointing of wisdom that destroyed Ahab and Jezebel.

Destroying and hiding zeal for God from the South Methodist people, this is the old stock in trade and business of the men whom Satan lets up into the high places of the Church. Destroying and hiding zeal for God by destroying the Methodist Discipline, and then

doing the same for the Bible, teaching lies against the truth, denying and hiding from the Church that very "glory and virtue" (2 Pet. i, 3) God has prepared in the Holy Scriptures in such men as Elijah, to feed His true children on and help them to heaven.

9. *Texas Methodist preachers bound with hell cords.* Let us take the South Methodist preachers' condition in the great field of that Church—the State of Texas—where five South Methodist Conferences sit on a willing people that love such riders. In this great State the proposition heading this section stands awfully true of the hundreds of preachers in these five Conferences.

(1) Any fear of man or devils binding a minister from any duty in obeying the Word and doctrine of Christ is a cord of hell, a cord from hell, and a cord for hell, binding to hell. All that fear that binds the preachers of the five Texas Conferences from believing, preaching, and promoting the old second-blessing holiness, and that keeps them away from holiness camp-meetings, is of hell.

(2) The preachers of these Conferences are bound fast—away from the holiness altar of the true God—bound to the brimstone throne and holiness-opposing altar of the only holiness-opposing god in the earth—the devil—bound with his hell-cords of fear. They think they are free, but they are the veriest slaves of hell, free to preach and promote only such religion as is free of inward and outward holiness.

(3) The dragon bishop of the Church, Satan's great ecclesiastical agent in the South for forty years, and whose recent discovery and location of the Garden of Eden in North Carolina is as near the truth as that he is a Methodist, came up into Texas Methodism, and

said, "We must put out this thing that is troubling the Church, and we will stamp it out if it takes five years." He so handled the few holiness preachers, and established such a course of treatment for them as tied the others fast to Satan with cords of fear.

(4) Some of these preachers are tied back from holiness and heaven, tied to Satan, sin, and death with the silken cords of a wife's power. The wife threatens to leave if holiness is meddled with. This is a soft and silken cord, the affections of a wife, but, when binding a minister back from holiness, the other end of that cord is in hell. She is a devil to him, and what a time he will have in hell when all that flesh-sweetness that held him back from Christ and held him to Satan will be turned to brimstone in the lake of fire!

Fear of salary, fear of reputation, fear of shame, fear of hardship, fear of suffering,—all these are cords on the South Methodist preachers of Texas, and cords of hell. May God arise and break them!

10. The worst sin of South Methodist preachers. So far have these men gone out of the hand of God, where they would be His rod (Ps. lxxiv, 2; cx, 2), to receive and use the rod of His holy Word in bruising and breaking sinners from their sins, that they have gone clean over into the kingdom and hand of Satan, and now are his rod to receive and use his fears as a rod to bruise and break the souls of God's saints from believing and obeying Him. They have got out a new repentance and a new faith to work on the holiness people, and get them back into the old fold. They now preach repentance towards the devil and faith towards the rulers of the Southern Methodist Church. Alas!

11. God's judgment of these men and of all like them. God wrote His judgment once for all of such ministers as fear to stand forth before a worldly, Satanized Church, for His Word and doctrine—wrote it in that ancient and honorable pillar of His temple, John Bunyan. Read here your sentence, ye South Methodist holiness-opposing, holiness-letting-alone preachers, bound with the hell-cords of fears of the cross of Christ, the Sanctifier! When Bedford Jail stood before him for a year, as his mind saw the cross and the sufferings for himself and family and poor, little, blind child, if he stood fast for his great Master, and the enemy tried all this time to scare or seduce him from the truth, he says: "I had also the dread of the torments of hell, which I was sure they must partake of that, for fear of the cross, do shrink from their profession of Christ, His Word and laws, before the sons of men."

Did God lie to John Bunyan in showing him the torments of hell as the sure portion of every minister that allows himself to be bound with cords of fear from following the Lord and bearing the cross?

12. "The young lion" of latest coming in the Church. Lions are roaring creatures. When they belong to God they "roar out of Zion." (Joel iii, 16; Ezekiel i, 10.) When they belong to Satan, they roar upon and devour the truth and the souls of true believers that are not well established. The highest form of the lion of hell is an anti-holiness Methodist bishop and preacher. "Thine enemies roar in the midst of Thy [South Methodist] congregations." "They set up their ensigns for signs," their individual views of holiness for banners for "people to rally to." A man was famous according as he had lifted up ax upon the

thick "trees," just as he can chop into such thick trees as Wesley and Clarke and Asbury. The big lions—the very latest born and youngest from hell—are the big South Methodist preachers that roar against the holiness movement. The young lion pups "bark" at Wesley and the second blessing. A young preacher in the Baltimore Conference announced that he would preach on the mistakes of Wesley. The theological schools and colleges are breeding lots of such "pups" to grow into lions. "The young lion . . . shalt thou trample under foot." The General and Annual Conferences of the Church South are great lairs of lions and lion pups. (Jer. ii, 15; xii, 8.)

CHAPTER XII.

SATAN IN THE BISHOP'S CABINET.

"THEY only consult to cast him down from his excellency; they delight in lies; they bless with their mouth, but they curse inwardly." (Ps. lxii, 4.)

God "hath blessed us with all spiritual blessings in the heavenly places in Christ." (Eph. i, 3.) That those fallen angels and evil spirits which

> "Throng the air, and darken heaven,
> And rule this lower world."
>
> —*Methodist Hymnal, 210.*

should seek to ruin men and destroy the kingdom of God by projecting themselves into "the heavenly places" of God's blessings, is only crediting them with their proper intelligence and subtilty. These fallen angels, which rest not day nor night in seeking to compass the ruin of men, are only less than infinite in their intelligence and power and perseverance, and patience in working and maturing their plans. Why should they work only on the ignorant and feeble extremities of God's kingdom, and not try their power on the head places thereof? Why should they not seek to gain power over the very fountains of God's blessing to men? Why should they not study and find out the greatest sources and highest fountainheads of God's blessing within their reach, and seek to corrupt these places?

Why should they not direct their power against

the most fruitful source of blessing, that highest "heavenly place in Christ" in all the Methodist Church, a bishops' Cabinet? Have they never gained access to such high places before, and put in their deadly work? Are bishops beyond their reach? Let the history of the Jewish Church and her high priests testify. Let the records of Roman Catholicism and her popes speak. Yea, let English Episcopacy testify. Shall they who cast angels out of heaven itself hesitate to attempt the corruption of bishops and presiding elders in "heavenly places" on earth? Is it not a cardinal doctrine of these men that they can fall from grace? Is there anything in this land of America that renders Church officials in high places invincible to the approach and power of these great spirits of darkness?

Satan's great casting down of the Church in this land. Have we not had already, in the short history of this country, a great casting down of a portion of the Methodist Church from her God-given excellency in purity from and testimony against slavery, followed by a great secession and a resultant war—all this led by a Methodist bishop? Have we not seen the high Church officers of a great Methodist body sustaining a mighty effort to destroy this Union—this "E Pluribus Unum" —and establish a slaveholding aristocracy? Surely there is nothing in the history of the Church, past or present, to render it a sin for a man to suggest that the devil can gain the ear of a Methodist bishop, and find access to his Cabinet, and take a hand in the work therein, and become a party to the appointing power of a Methodist Conference.

See the price set before the devil and his angels in this high place of blessing in Christ Jesus—a bishop's Cabinet—in attempting to gain it and hold it for their

great master Diabolus. The very height and power of this place in blessing in Christ Jesus appeals to their skill and subtilty and courage. Shall men attempt the high and dangerous fields in war and science and invention, and devils be afraid of such places in the Church? Shall they who handled the Son of God in His flesh be afraid of the servants of God? What a high fountain of blessing it is, this Cabinet of a Methodist bishop, when preserved in Christ Jesus! O the blessings that have flowed to this land, and the happy souls that have gone to heaven from the appointing power of a bishop's Cabinet as he has sent forth annually his hundreds of preachers to their fields of work! There is but one place in the Church higher than this for good to men, and that is the throne of Christ Himself. With these preliminary observations let us consider the words at the head of this chapter.

An evil consultation in a holy place. "They only consult to cast him down from his excellency; they delight in lies; they bless with their mouth, but they curse inwardly." David is speaking here in his own person and of himself, of all the excellent ones in Christ, in all ages of the Church militant, and of a fixed condition of things in all the ages of the Church. Here we have (1) Who they are that consult; (2) what they consult for; and (3) whom they consult with.

1. These consulting ones are the first great secret consulters against the happiness of man and the kingdom of God—the fallen angels, the cast-out spirits from heaven. They environ us on every hand, watching every avenue of access to us for evil purposes.

> "Our secret, sworn, eternal foes,
> Countless, invisible."
>
> —*Methodist Hymnal, 210.*

These hosts of evil, malignant spirits of all degrees and grades of character, from "angels of light" to lowest demons, working in the lowest passions of fallen human nature, lie about us just outside the veil of flesh on our spirits, and they are seen in all their fearful presence and array just as soon as we step forth from our mortal body. It is our highest wisdom to see them now, by faith, and understand and act wisely in reference to them, to secure shelter and strength against them through Christ our Lord, and their great Conqueror.

We can fortify against all their power. Skillful and mighty as they are, we can fortify in Christ against all their power, and live and work safely in their very midst. This is Christ's glory, to make saints that can live in the very midst of these evil forces and their human allies, and stand for Him against them and overthrow them. This is His highest glory, to build men on this earth that can live amid and face and stand against and overthrow these evil ones by His power in them.

> "By all hell's hosts withstood,
> We all hell's hosts o'erthrow;
> And conquering them through Jesus' blood,
> We on to conquer go."
>
> —CHARLES WESLEY.

"He that dasheth in pieces" the religion of this land, its holy Sabbath, its reverence for God and God's ministers and God's Holy Word, the faithfulness of Churches and ministers, etc., "is come up before thy face." You see him as come up on this land for his greatest harvest of the ages, to fix things for withstanding the near coming of the Lord to gather together His saints. "Keep the munition," the old-time

ammunition of the Church against all the works of the devil in and out of the Church, and fire into them. "Watch the way" for surprises and ambushes. "Make thy loins strong" by bearing and thanking God for all burdens, even as David, who said, "Blessed be the Lord, who daily loadeth us." (Ps. lxviii, 19.) "Fortify thy power mightily" (Nahum ii, 1). As "David put garrisons in Syria and throughout all Edom, and they became David's servants, and the Lord preserved David in those lands" (2 Sam. viii, 6, 14), so let us turn the homes of the poor and the sick and afflicted into forts and garrisons for our souls by visiting and doing them good in the Lord, thus securing their love and prayers. Let us make forts and garrisons in missions in foreign lands against our great spiritual enemies by sending gifts to them in the name of the Lord. Having done these outer things, we will then stand against the evil one in our prayers to God against him.

The great sources of praying strength. When the great enemy puts himself down on our path to withstand us, and we go to prayer against him, getting down on our knees, with our face toward him, let it be so that strength can come into our prayer from missions and from homes of the sick and poor and afflicted about us in our own land, and we will soon see him ordered off our path, and we will go on our way with head up and banners flying. Nothing so knocks him out in battle as praying that has roots in mission-fields and homes of the poor and sick and needy in our own land.

2. Whom they consult against. "They consult to cast him down from his excellency." Their consulting is against God's excellency in Christ's excellent ones, His bright and shining ones. It is the "excel-

lency of high believing in Jesus and the perfect loving of God and man, that they consult against. In other words, it is that excellency in the Church which was hid until Jesus Christ came and opened the Father's bosom to His dear ones, and gave them "the fullness of the Holy Ghost." It is those excellent ones in the Methodist Church these days in our Southland that obtain the blessing of a clean heart, and are filled with the Holy Ghost and joy and zeal, that these evil ones consult against. To obtain this "excellency" of faith and hope and love and joy and zeal in the South Methodist Church among the ministers is at once to become the subject of a Satanic consultation, the results of which are soon seen and felt.

Satan's chief servants, his wisest angels, are put to work to counteract and oppose and put down and keep down genuine Methodism in America. There is special consultation these days in this land among the fallen angels against the holy ones of the Methodist Church South. It is a matter of special irritation to them that right in this Church, which they helped to form years ago for a specially dark purpose, and furnished with a tail heavily loaded enough, as they supposed, to keep the Church down in the earth amid the passions of the South, there should now be rising up, all over the country, members of this Church seeking and finding the good old Methodist "excellency" of entire sanctification.

These fallen spirits must secure human co-operation in order to do anything. They must bring influence to bear on the Church leaders and rulers as will make the appointing-power accessible to suggestions on their inner spirit, as will result in the casting down of Christ's holy ones. They must gain the ear of the bishop and

Cabinet, and put in their strong reasons, and be in the Cabinet when the appointing is being done, and all this without these men suspecting any invisible and sinister influence; and this brings us to the last point:

3. Whom they consult with. The fallen angels and destroyers of men and fighters against the Church of God consult, in their work of casting down ministers and people for their spiritual excellency in the fullness of Christ, with bishops and presiding elders, the appointing-power in the Church. They do it secretly, but effectively, and are a standing committee of invisible spirits on the appointments of ministers. All ministers attaining to the excellency of knowing our Lord Jesus Christ in the fullness of His love are at once consulted against and cast down in their standing and appointments in the Conference and Church at the hands of these evil spirits in consultation and co-operation with the Church rulers, and working on and by these high men in the Church.

Devils and bishops and presiding elders in fellowship of thought and feeling and purpose and of the way for handling these sanctification preachers, this is the result of the consultation. This seems like an awful charge to make against bishops and elders, but their work speaks for itself, and their work on the holiness preachers is to cast them down, from Virginia to Texas, from South Carolina to California. But the Word of Christ says more awful things of these men.

"They delight in lies." We know that devils delight in lies, and very many low men do, but that bishops and presiding elders can become thus fallen is a most terrible thought. To thus charge such men is a most awful offense, unless it is true. Christ says it

in these words, of all ecclesiastical opposers and fighters and casters-down of holiness of spiritual excellency, and these words are part of His spiritual strength for His people to gird themselves with in opposing such men. Let us notice briefly some of the lies that holiness-fighting bishops and presiding elders and moneyed laymen in this Southland are delighting in, and, in so doing, are in good fellowship with devils.

1. They delight in the lie Satan has worked all through this Southland Methodism, that "holiness becometh" not "Thine house, O Lord, forever" (Psalm xciii, 5), making God a liar in His Holy Word, that they may have a Church (!) in good fellowship with all sorts of Southland creatures, and pulpits open and free to tobacco smokers and chewers and spitters and stinkers. They hold and delight in the ease and breadth of such a thought, that old-time Methodist holiness is no longer becoming a Methodist people; and great is their delight in the large liberties which have come to them in their South Methodism.

2. They delight in the lie that they have a Methodist Church, after destroying the Methodist Discipline, as has been shown in this book, and giving the Church an anti-holiness cast and setting,—a veritable "synagogue of Satan," "a hold for every foul and unclean spirit." The first man that openly charged the writer in his church at A——, Va., with having a devil was a local preacher, living in adultery at the time.

3. They delight in the lie—that old-time lie "that gain is godliness" (1 Tim. vi, 5)—that gain in wealth and numbers is a sign of godliness, a token of the favor of God toward those having such gain.

4. They delight in the lie that Mr. Wesley was mistaken in saying it would be a day of woe to Method-

ists when rich men became a necessity to them. They delight in the lie that moneyed men are a godly necessity of the Church these days—a necessity before which holiness must give way; that God has changed the plan of the Church these last days, to adapt it to the rich and proud of the land. And so god has—"the god of this world." The devil is his name.

5. They delight in the lie that a rich, proud man in their Church, who has no family worship, save when the bishop or elder is around, and who keeps a fine stock of cigars on his stand, is a much more companionable fellow for a bishop or presiding elder to stop with than a poor but truly holy man in their Church. These bishops and presiding elders think Wesley lied when he said, "The houses of the rich spoil our preachers." They think God was mistaken where He says, "He that giveth to the rich shall surely come to want" in this world or the next. He that giveth his money, his patronage, his company, his pleasure, his time. (Prov. xxii, 16.) They delight in the lie of the devil that it is not true these days that "much food is in the tillage of the poor," much food from God, food for mind and heart and soul, food of faith and hope and love, food of faith towards God and men, food of hope in God and in men, food of love from God and from men, "is in the tillage," the cultivation of the poor; for the man that cultivates the mind and heart and home and social condition of the poor by visiting and cheering and lifting them up,—a field of blessing this, now hid from the proud lords of South Methodism, who read their Bible as if it said, "Mind not low men, but raise yourselves to men of high estate." (Rom. xii, 16.)

6. They delight in the lie that holiness—the old-

time and present-time holiness of our true Methodist fathers—can be opposed and persecuted and stamped out of the South Church by bishop and presiding elders, and God still abide with them in peace and favor, and said Church be a fit associate for other Methodist Churches. But the word of Christ says another terrible thing of these men:

"They bless with their mouth, but they curse inwardly." See how these words exactly describe a Conference scene in the South Church where there are a few of the obnoxious holiness preachers, and the time is come for reading out the appointments! The name of one of these men is called and the field of work to which the Cabinet has assigned him. The bishop, as the voice of the Cabinet that has "consulted" on this brother's case, says, in form and effect, and often in words in a general talk to the Conference, as having done the very best for them all in providing them the greatest blessing in the world, a field of work for the Lord of heaven. Thus "they bless with their mouth" in calling out a field of work to each of the preachers. But see the inward curse they have prepared for the holiness preacher in his field, sending him to a hard work, where roughness and discomfort and various ills will tend to "cast him down from his excellency," and cause him to put away his testimony to the blood of Christ, and seek the peace of the Church and find the curse of Christ. They seem to "bless with their mouth" in calling out this holiness preacher to an appointment, but their inner thought and purpose is to beat him down out of his holiness faith and preaching, which will bring curse to him; for cursed is every one that continueth not in the holiness power of the Son of God.

How many poor men are already in that curse of having been cast down from their excellency, of having been turned aside from the Lord, of having lost the glory from the soul, because they could not see and read these—

Double-minded, double-hearted, double-handed bishops and presiding elders, they having too much goodness and simplicity of heart to be able as yet to conceive of such heights and depths of "spiritual wickedness in this heavenly place" (!) of a bishop's Cabinet!

Here, then, in the Cabinet of a South Methodist bishop, in this highest place of power in the Church of God, we have so-called ministers of God in the highest degree, consulting together with and partaking of the thoughts and feelings and purposes of devils and fallen spirits towards God's holy ones in the ministry, to cast them down from their excellency in Christ. Who will say that the last days, the very last days, are not now upon us, even the dregs thereof, when devils—soul-destroying, soul-hunting, Christ-hating, and ministry-corrupting devils—have access and influence and voice and power in the Cabinets of the bishops of the South Church? (Written when a South Methodist local preacher.)

"*Taking forth the precious from the vile.*" We have now about finished the disagreeable part in the writing of our book, the most of it being seen and felt and written while in the South Church. We have written it to meet the call of God, who says, "If thou take forth the precious from the vile, thou shalt be as My mouth." (Jer. xv, 19.) We write this book in the hope and prayer that God will put it into every house in Methodist Southland, and that if the leaders and rulers of the Church persist in their sins, the precious

people of the Lord in said Church will be taken forth from all respect for such men as disrespect and destroy Methodist doctrine and Methodist experience and power in a Methodist Church, and cast down and cast out the choicest sons of Methodist ministry, even those fulfilling a Methodist preacher's righteousness in attaining unto and preaching entire sanctification. We appropriately close this chapter with a tract written and published while in the South Church:

Where repentance must come. Our Southern Methodist Church has dried up in converting grace for lack of the spirit of repentance. It has lost connection with "Him whom God the Father exalted to His right hand, to be a Prince and a Savior, for to give repentance to Israel and remission of sins." (Acts v, 31.) Other princes and saviors have come into the Church that are greater with the Church rulers than the Prince and Savior exalted to heaven. They have sold this Prince and Savior that used to give such gracious seasons in the plain Churches, converting and sanctifying men, exchanging Him for princes and saviors of money power and political and intellectual power.

The Holy Spirit who glorifies Christ in the Church, His deep humiliation, bloody sweat, and death agony and glory in heaven, must come back to the Church, and come where He is most needed, and where He is ordained to come "to the house of David," the ministry. (Zech. xiii, 1.) The leaders of the Church must seek "the Prince of life," or He will be a Prince of death to them if they continue to dry up the Church. These men need repentance most, for they have the most sin on them, being the responsible party to God for the condition of the Church; and it is right in the General Conference where this fountain must be opened—a

fountain of repentance and remission of sins, and then it will open in the Annual Conferences and "unto the inhabitants of Jerusalem"—the people of the Church.

The ministry of our Southern Methodist Church need to be brought to public confession and putting away of sins, to have "the Prince of life" connect with them through the Holy Spirit and open a fountain of life in their midst for themselves and people. They must confess and repent and put away, by Conference action and record, "the sins of their Church fathers and their own sins. (Nehemiah ix, 34-38.) These ministers that preach repentance to sinners in the world, and have lost the power to turn sinners to repentance, must repent themselves and turn from their own sins and the sins of their Church fathers, to have God send His Holy Spirit among them again.

1. Our Southern Methodist ministers in General and Annual Conferences must repent and put away publicly the sins of our Church fathers. (1) While the war made it impossible for our Lord Jesus Christ to be held longer as the corner-stone and head of a slaveholding Methodist Church, an active and working slaveholder himself, in the face of the New Testament and the gospel dispensation—the remains of that evil mind in our Church founders who so took and used our Lord is still in our Church leaders and rulers, even in this thirty-fourth year of grace since God cleared the land of slaveholding Churches; and the effect of such holding inwardly to an evil which God swept from the land is, on the great body of our Southern Methodist people, who partake of and suffer from the "inward" and "hidden parts" of their great leaders. These men must repent and confess and put away officially for their

people, by Conference action and record, the evil done by the founders of the Church, claiming the infinite merit and atonement of our Lord Jesus on due confession of shame and sorrow for the deed of their fathers in building a slaveholding Methodism, and bringing unmeasured evils on the land. We must renounce ourselves, and our leaders must renounce in General Conference, by open action and record, all inward justification and upholding of the founding of the Methodist Episcopal Church, South; and then they will cut off that dragon-tail—the word "South"—which Satan fastened to Methodist preachers in the South when he drew them away from being stars of pure Methodism, and cast them away to a slaveholding earth, as a heavy tail pulls down a kite. (Rev. xii, 4.) (2) The sin of our Church fathers in making our Lord, as Corner-stone and Head of a slaveholding Church, a partaker of the sins of adultery and fornication, inasmuch as that Church sustained a system of slavery where legal and holy matrimony was denied the poor slaves, thus forcing them to live in adultery and fornication. How terrible such a sin and how terrible was its judgment, and yet that sin is unrepented and unrepudiated by our leaders and rulers! (3) The sin of our Church fathers, in thus making Christ, as Corner-stone and Head of their Church, the supporter of a system that justified the tearing apart of men and women and parents and children, living in all the possible sacredness and tenderness of such relations in those times, and selling them away from one another. This monstrous cruelty which Christ was taken and sought to be made the supporter of, must be confessed and repented and repudiated through the mercy of God, and its cleans-

ing claimed in the atonement, unless we want the very dregs of that evil system poured into the cup of this and the next generations.

It is not until the Church (South), in her leaders, sees and confesses these great sins of her fathers, and in her great assemblies of ministers claims their purging and putting away out of God's sight on the merit of the blood of Christ, that He, "the Prince and Savior" of Methodism, can be sought and received into her midst a fountain of purity and love and fellowship and power. O the glory of having Him once more in the midst of the Church, in the midst of her ministers! Never will the Church prosper again in the kingdom of God's dear Son until she is cleansed of these old sins.

2. The Church must also repent, in the person of the General and Annual Conferences, of her own sins. (1) In the awful work done since the war in cutting out and destroying the inwards and spiritual life of the Methodist Discipline, thus making themselves "unfaithful men" to a most holy trust, and agents of and coworkers with the destroyer. This must be repented and all of it restored, with increase. So may it be, Thou blessed God! (2) In the wicked work that has been going on for years in the persecution and oppression of the very best and holiest preachers and people for seeking to recover our Lord to the Church in the fullness of His salvation and joy and power. When bishops and presiding elders come upon these men in Conferences to destroy the high spiritual life and joy of Christ in His servants, they make themselves wicked men, and are so written and known in heaven; for Christ Himself says so in His Word, when speaking in His servant, David: "When the wicked, even

mine enemies and my foes, come upon me to eat up my flesh" [my spiritual joy in the Holy Ghost]. (Ps. xxvii, 2.) All bishops and presiding elders that join hands with worldly, godless stewards and others to cast down and destroy the "flesh"—the spiritual life and joy of Christ in His holy ones, are wicked men—"wicked spirits in heavenly places" (Eph. vi, 12), and if they do n't repent they will be damned. How great a repentance is needed in the General Conference of our Methodism in the Southland! All this modern wickedness must be repented and put away, and provision made for the greatest possible support and encouragement of the holiest and best men and women God can raise up to us.

These are some of the things that must be seen and felt and conquered and put away to have the spirit of repentance come back among us, and save our souls from the awful hell coming upon a land of unpurged slaveholding and holiness-fighting Methodism.

Deep humiliation is the one and only possible way back to God for the leaders of the Methodism in our Southland. "In His humiliation [for our sins] His judgment was taken away" (Acts viii, 33), and justifying glory rolled on Him. In our humiliation for our own sins and the sins of our fathers which our leaders have justified to this day, our judgment will be taken away—our dryness and deadness and wickedness—and the spirit of repentance and all grace come back among us once more. Amen. So let all God's lovers pray and believe and hope for the salvation of Methodism in the Southland of the United States—a Methodism purged and filled, with the old dragon-tail gone and the new heaven-sent Head come. Amen and Amen.

CHAPTER XIII.

"THE LITTLE BOOK," AND "THE MIGHTY ANGEL."

"THEN Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord." (1 Sam. x, 25.)

Then Wesley told the Methodist people the manner of the kingdom, as in the General Rules, and told the preachers the manner of the kingdom for them, as in the Rules and Duties of Preachers, and wrote it in a book and laid it up before the Lord.

"I will get me unto the great men [of the Church], and will speak unto them; for they have known the way of the Lord and the judgment of their God; but these [late men of the Church] have altogether broken the yoke and burst the bonds." (Jer. v, 5.)

"And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it, and it was in my mouth as honey for sweetness." (Ezekiel iii, 3.)

"And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth, . . . and I took the little book out of the angel's hand, and ate it up, and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter." (Rev. x, 1, 2, 10.)

"*The Mighty Angel*" *is the Lord Himself*, as see 1. His identity, in "His feet, as pillars of fire," with "the Son of man" appearing to John (chapter i, 15); "His feet, like unto fine brass, as they burned in a furnace." The laver was "of brass, and His foot also of brass." (Ex. xxx, 18.) Jesus, the great Laver of entire sanctification of His ministers and people, was "of brass, and His feet also of brass;" for it was considered very brassy in Him to walk into and stand in places, to preach and teach as He did, and His feet became as fine brass; for it seemed the fineness of brassiness for His feet to stand in synagogue and temple to teach and preach. And those holy feet burned as if in a furnace of fiery criticism and hate; "for the Lord's fire is in Zion, and His furnace is in Jerusalem" (Isaiah xxxi, 9), and when the Church has fallen away into the spirit and passions of men then God uses such spirit and passions of earth and hell for the purifying of His saints. Those holy feet must be formed in us, for "both He which sanctifieth and they which are sanctified are all of one," and so we must have this holy, sanctified fineness of brazenness to go and stand in places of hot, fiery criticisms of us and hatred of us, for we bear the Laver of cleansing, sanctifying power in the words and spirit and blood of Jesus, and if we do n't get that "foot of brass" belonging to the Laver, formed in us, into two feet of fine brass that go and stand in places of fiery criticism and hate, the Laver will be taken away from us, and we won't find our own sanctification any more. God, awake us! We must not yield one moment to the fire of criticism and hate that the devil is turning up from beneath in the worldly Church against the holiness teachers and preachers. See His Holy Word (Gal. ii, 5), and let it search you and strengthen

you. Instead of retreating and running away from places we go to in His name to bear the holy Laver of entire sanctification, because of the fire of criticism and hate and wrath encompassing our feet, we must stand and become like our Master. A holiness-hating Church may make a furnace of fire for a holiness evangelist to go and stand in places of its assumed authority; but he must go and stand, all the same, if the Master sends him, and he can't be like his Master in such a day as this unless his feet are "like unto fine brass, as if they burned in a furnace."

"*Go, stand, and speak in the temple* to the people all the words of this life." (Acts v, 20.) It was standing and teaching in this fiery place of hell-fire of Church wrath and hate and murder, towards the holy doctrine and its bearers, that John learned what "feet of fine brass burning as pillars of fire" meant, when he saw them in the Master on the island, and was able to write the deep things of Revelation in its beautiful symbols. "Go, stand, and speak unto the people [the Methodist people] all the words of this life of holiness unto the Lord." "Yea, Lord, I will go and stand and speak unto Thy Methodist people all the words of this life of holiness, in all places where my feet won't have to stand and burn as pillars of fire in a furnace of criticism and hate for coming into Church territory, into its temple grounds, its assumed ecclesiastical district."

Do as the Master tells you. God gives us strength to take His commands as they are given: "Go, stand in the temple," in Church grounds and ecclesiastical inclosures, even if "posted" against holiness evangelists, "and speak unto the people," my Methodist people that have been robbed of their true inheritance, "all

the words of this life" of holiness on earth as the fitness for heaven.

God's testimony against Assyrian assumption: "And this man shall be the peace, when the Assyrian shall come into our land [the proud, ecclesiastical usurper of a temporal rod over the Church], and when he shall tread in our palaces [episcopal and presiding elder residences], then shall we raise against him seven shepherds and eight princes of men." (Micah v, 5.) Seven and eight—both are perfect numbers, and mean that we must raise against all assumption of ecclesiastical authority over the work of the Holy Ghost in our day, the teaching and practice of the great and holy men of the Church in former days. Wesley is principal man enough for Methodists. Hear him in his first Conference:

"*How far shall we obey the bishops?* In all things indifferent; observing the canons as far as we can with a safe conscience; but no further." At the next Conference it was asked: "Is not the will of our governors a law?" "No; not of any governor, temporal or spiritual; therefore, if any bishop will that I should not preach the gospel, his will is no law to me." "But what if he produce a law against your preaching?" "I am to obey God rather than man." "Church or no Church, we must save souls," he wrote his brother Charles. Now if Wesley is not authority with you, take such a shepherd and prince in the Church as St. Paul, who refused to give place to false brethren by subjection to them, and withstood even St. Peter to his face, in order that the truth might continue with the people. (Gal. ii, 5, 11.) It takes holy contention and strife, even unto blood at times, to keep the precious truth of God with

us; it flies away from a land of cowards, and lies come in like a flood. 2. We identify this mighty angel with the Lord Jesus also, because of His face: "His face was as it were the sun" (Rev. x, 1), "and His countenance was as the sun shineth in His strength" (Rev. i, 16). He is the original "Sun of righteousness." (Mal. iv, 2.) 3. He is further declared to be our Lord Himself by His clothing—"clothed with a cloud" (x, 1). It meets one of His signs, "Behold, He cometh with clouds,"—*meta ton nephelon*—"in the midst of the clouds." His coming is made up of repeated comings, in one cloud after another, spiritually, until His final and great coming to Jerusalem, in clouds, literally. Here He is seen "clothed with a cloud." This is one of His comings, and the last to the Gentiles. It is one of "His times" (1 Tim. vi, 15) of showing "the earth and the sea" "who is the only Potentate, the King of kings and Lord of lords"—at a time like this, which needs, if ever any time did, a fresh, and new, and fuller showing of His potentate and power over men and devils, in the Church and out; a time which, no doubt, is on the eve of seeing just such a coming. 4. He is seen as the Lord Himself, "the Messenger of the Covenant," as renewed from time to time, both before and after His advent, and the sign thereof is in the rainbow of God's peace on His head (x, 1; iv, 3). It is the rainbow of the peace of God come down from heaven, from about the throne (iv, 3), for those that will come away from the thrones of ecclesiastical wickedness and usurpation of authority, and worship before the throne of God and of Christ. It is the true peace of God and heaven for all that will take sword, in the Word and Spirit, and make holy war against the brimstone thrones of fallen Churches and their Satanized peace.

O for such spirits as can cleave the air,
And find before the throne, a place of prayer—
A place of intercession and of strong complaint
Against the things which Israel made to faint
And keep her from her heritage above,
Her high and strong abode in Christ's great love.

God wants men that can cleave, can cut into, with true and faithful reproof, and true and sincere prayer, any air of false respect or deadly fear that Satan may have thrown about ecclesiastical deadheads and usurpers in Christ's things. The throne of God will open on such men as they come away from all false respect and unholy fear of fallen Church dignitaries and take the rainbow of God's peace in all the clouds Satan moves against them.

5. Another token of His great and glorious power as Son of God come down to renew the peace of His God and Father with His people, is the treading-down power of His feet. No other but the Angel of the Covenant, even Jehovah Christ, can stand with one foot on the land and the other on the sea; no other angel but He can hold down, tread down, in His personal power, the entire "earth" of ecclesiastical madness and wickedness, and the entire "sea" of the unconverted mass. He stands on them and holds them down while His faithful servants are putting in the sharp sickle of the truth that cuts them off from any part in Christ; nor will He lift those feet the least, except it be to let His servants glean a martyr's crown from the wicked and a thousand years' reign on the earth. He is coming to do two things: hold down by standing on, and lift up the feet of His brethren unto treading down the power of the wicked under them, according to the prayer, "Lift up thy feet unto the perpetual desolations,

even all that the enemy hath done wickedly in the sanctuary." (Ps. lxxiv, 3.) He is going to lift up the feet of His saints in the South Church to tread on and tread under the spirit ruling and desolating that Church, and desolating the lands through that Church—"perpetual desolations," one desolation after another—desolating the border States' Methodism by destroying the rule against slavery; then desolating the entire South with her pro-slavery Methodism; then the desolating war; the after-war desolations; now the holiness-hating desolation. In a word, the ruling, bossing spirit of South Methodism is a desolating spirit, and a perpetual desolating spirit, from one desolation to another, the pro-slavery desolation, the tobacco-filth desolation, the holiness-fighting desolation. "Lift up Thy feet unto the perpetual desolations," and cause Thy saints to tread them down in Thy strength.

6. Another identification of this Angel as Jehovah Christ, the covenant-renewing Angel who comes forth out of heaven and the bosom of the Father and Son and Holy Ghost to gather to that bosom, is His roaring as a lion. He waits until Assyrian Methodism is full of roaring lions against the truth the fathers held and preached and sung—lions roaring in his Methodist congregations (Ps. lxxiv, 4; Zeph. iii, 3), until Conferences are breeding-places and lairs of lions and lion pups to devour old-time Methodist holiness, and bark from Methodist pulpits at Wesley and others of like small import these days in the South Methodist denomination. Then He comes with a roar that has the Deity's fullness of lightnings and thunder against the wicked ecclesiastics. As He waited in Moses' day until the full serpent-power of Egypt had been developed against His Church, and then sent Moses with his serpent-rod

to destroy all their serpent-power, so now He has waited until Assyria—high religious ecclesiasticism—has brought forth all her lion power against His Church, and then comes as heaven's lion against all the lions of the fallen Church. "The Lord shall roar from on high, and utter His voice from His holy habitation. He shall mightily roar upon His habitation" —the fallen Church. (Jer. xxv, 30.) "He shall roar like a lion. When He shall roar, then the children shall tremble from the West." (Hosea xi, 10.) "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake." (Joel iii, 16.)

7. The last identification of this mighty angel as the Christ Himself is

"*The Little Book*" *of the Covenant in His hand.* As Christ made the covenant with the Jews in "a form of sound words," such as they could bear, and gave them a fuller form at the end of the forty years, on entering Canaan, the book of Deuteronomy, no doubt prepared by Moses under the hand of Christ, so here, in this tenth chapter of Revelation, He is seen coming, and with a little book in His hand, showing that His coming is for a covenant with all willing to take His strength against "the sting" desolating the Church.

The last, fullest, and best covenant in the gospel was made with the Methodists, under the hand of John Wesley and Francis Asbury, in and according to the little book Christ gave them, called the Methodist Discipline, and concerning which He said to Methodist preachers by the hand of the great mediator of the Methodist covenant, John Wesley, "Remember, a Methodist preacher is to mind every point, great and small, in the Methodist Discipline." He wrote these words by the Spirit of Christ which was in him in such excellent wis-

dom as has filled the world with his fame in heavenly things.

"*Thou shalt meditate therein day and night.*" This was what Christ had said to Joshua concerning the little book of the law prepared to his hand by Moses, and given him for his guidance in the land of Canaan. "The book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and then thou shalt have good success." (Joshua i, 8.)

This book in Joshua's hand was God's preparation of the gospel of peace, or "law of peace," with His people of that day and age of the world.

The Methodist Discipline is the highest, fullest, and richest "preparation of the gospel of peace" that God ever gave men, given when men were prepared for such fuller giving of heaven's blessing and heaven's laws. That Discipline, in the hand of every Methodist preacher and Methodist layman, for meditation therein day and night, was as much the rule and means of Methodist blessing and prosperity, as it prevailed over the earth, as was the little book of the law in the hands of Joshua, his rule of blessing in his day.

The Methodist Discipline is to the Bible in general what Liebig's Extract of Beef is to a whole ox for weak and sick and feeble people. It is the finest and fullest extract and essence of living vital divinity and essential religion that could be gathered out of the whole Bible for a people whose "whole head is sick, and whose whole heart is faint"—for feeding them on quick and essential religion, and lifting them up until healed and well in head and heart, in judgment and affection, and able to read the Scriptures and find its precious portions

themselves. Even then they will delight in finding and gathering confirmation strong as heaven of all the precious teaching and order of their precious Discipline.

We must retake the Discipline from Christ—from the hand of Him who gave it to our fathers, and who is now to give it again, restoring it with great increase of excellence and power. As when David, fleeing before Saul, retook the sword of Goliath from its place as "laid up before the Lord," "saying there is none like it," so remnant Methodism, fleeing before ecclesiasticism armed with a Satanized Discipline, should say and do as to the true Discipline; for the sword of Goliath made no greater change on the face of the Church of that day than did the Methodist Discipline in our day. What heads and heads and heads that book cut off in its great day of power, even all heads that exalted themselves against Christ and the knowledge of Him in the Church! Surely that little book was laid up before the Lord, and must be retaken as from the Lord's hand, who comes as having power over earth and sea, to restore the Methodist covenant with all ready-made Methodists.

The nature of the "Little Book" holds in the Discipline. By comparing this tenth chapter of Revelation with Ezekiel ii, 8-10, and iii, 1-4, we see the special features of "the little book;" for the whole Book of Revelation is a spiritual digest of the Old Testament. This little book is a book of reproof of the worldly and wicked Church, as well as a book of strict and holy discipline of God's faithful servants, trained for such reproving in an evil day. The Methodist Discipline is just such a book of reproof and of strict religious living from beginning to end, as it is taken from God and lived and obeyed in the power of God. Such a reproving of

the world-religion about us, as this book would be, if taken hold of by some five hundred thousand Methodists over the land, and sanctified deeply in their lives, this earth has never seen; and this is just what is needed.

A Prayer-Fasting-Discipline League of some ten thousand Methodist preachers and laymen, beginning in the Conferences, to take this little book from the hand of our Lord Jesus Christ, and eat it and live it and teach it and enforce it.

The belly trouble in the little book also stands good and true of the Discipline. John brings out a trouble made by the little book not seen in Ezekiel's day: it is sweet to the mouth, but bitter to the belly. It reveals the final and lowest place of a man's entire sanctification, even where the root of his nature lies—the belly. As Pharaoh tried to keep the cattle of Israel in his land, while they went after God in the wilderness, so Satan tries to keep and hold the belly of people that go after and serve God in spirit and heart and soul. The devil knows the value and power of the human belly in religion. The Prince of glory and of purities descended into the belly, and sanctified it and glorified it by a nine months' residence therein. He has thus pre-empted it as His own chamber, and holds it in right as the root and bottom chamber of man, for the Holy Ghost to descend into. The devil knows what kind of preachers and prayers those have been who have prayed and preached with the Holy Ghost rooted in their belly, taking hold on the powers of heaven, and tearing up his kingdom by the roots. And so he withstands the sanctification of man at this low but vital point—the belly. "He that believeth in Me, as the Scriptures hath said, out of his belly shall flow rivers of living water." Jesus here contemplated

the belly as the final and root place of the Holy Ghost's descension, even the part of man He had sanctified by a nine-months' residence. When God the Holy Ghost descends into the bowels of His redeemed child, then indeed are affections and passions turned into living waters. No wonder the devil withstands the sanctification of this part of man; for here in this lower part of man's earthly nature the Holy One of Heaven descended (Eph. iv, 9), and lay for nine months, thus honoring and sanctifying it forever for every clean mother and sweet little babe, and rooting His kingdom, both in nature for mothers and little babes, and in grace for the descent of the Holy Ghost in this stronghold of man.

Satan holding this deep against Christ. We may be the Lord's in spirit and heart and soul, and yet Satan may be holding the belly against the kingdom of God extending into this "deep" of man's nature. We never know the hidden power of Satan in the lower parts of our nature after conversion until we attempt abstinence and fasting. When we enter on the work of becoming saints, which no one becomes until he has entered the school of "mortifying the deeds of the body" (Rom. viii, 13)—the clean, lawful deeds of eating, drinking, sleeping, and marriage-cohabitation—to the full, just as clean animals do, we find how "much land there remaineth yet to be possessed." No man can pass out of the animal soul (1 Cor. ii, 14) condition which abides in him after conversion, except as he enters on a course of fasting and abstinence and early rising, thus beating, mortifying, and subduing the lower part of his nature to the power of the sanctifying Spirit of Christ, who searches out, sanctifies, and prepares every part of man's redeemed nature for the descent and filling of

the glory Spirit of Christ, even the Holy Ghost, the fullness of the Godhead bodily.

How "the Little Book" is bitter to the belly. "It was in my mouth as sweet as honey, and as soon as I had eaten it my belly was bitter." (Rev. x, 10.) The words of Jesus may be, in our intellectual and spiritual apprehension and taste of them, "as sweet as honey," but in their effects on our lower nature, as we teach and preach and enforce these words, they may prove very bitter to the belly, in cutting us off from the tables whose owners will not endure strict-living and reproving preachers, and in cutting us off from the salary we had been receiving before eating the little book of reproof of sins in the Lord's people. This reproving, which is the very spirit and essence of "the Little Book," is something every truly sanctified preacher must do, or lose his glory; but it will not be endured by the rich and worldly families in the Church, especially as they are led and encouraged in such opposition to entire sanctification by their bishops and presiding elders. So the man that finds honey in his Lord's words that reprove sin and sins, will find bitterness for his belly—will come into tribulations in his table.

Why the South Methodist rulers destroyed their Little Book. We can easily see that the inner purpose of this awful work was to keep their bellies and the bellies of their preachers in easy and free communication with the tables of the rich and great of the land. The honey of God's words, prepared and stored in this little book for the souls of righteous and noble-hearted Methodist ministers and laymen, had to go, that they might have no bitterness to their bellies. They were determined to sit and eat at the tables of the rich and plentiful in the land, even if risking their part of paradise

with Jesus; and so the little book, their "Methodist Discipline," has been disemboweled and transformed into a Methodist mummy, that the bowels of South Methodist bishops and presiding elders and preachers may abide at fat tables, and eat and drink to the full of the best of the land. No casting down from plentiful tables of rich food for them. But they are ready to do such casting down for others that find and eat the honey of Jesus' sanctifying words.

"*Cut asunder. Portion with hypocrites.*" These South Methodist rulers have lost all sight of their Lord's coming to reckon with them, and have been eating and drinking with those that are drunken with the spirit of this world, and are beating the holy ones of the Lord's "menservants and maidens," and have already entered into their "cut-asunder" condition (Luke xii, 45, 46); for they are in two parts. They are with the Lord and even with His holy menservants and maidens in their inner perception and judgment; but they are with the rich and great of the land in their belly, and "their belly is their god." (Phil. iii, 19.) They have already taken their portion with hypocrites and unbelievers in holiness. They have chosen rich tables and after-dinner cigars with the rich and great of the earth to "the honey" of Christ's words, and boiled peas and Paradise. They have made their choice, and they shall have it. As long as a minister has a belly that hankers after rich food and tasty food, a belly that can not sing from its deeps over a dinner of boiled peas and molasses and cornbread, with Jesus and some of His poor saints,—that minister should be on the watch-tower, lest the Lord should come and cut him in sunder and give him his belly for his god at the tables of the rich and plenty.

How the Discipline subdues the belly. When a man enters the Methodist ministry and finds the words of God in the little book so full of reproof and rebuke, he is led at once to enter on a course to prepare himself to sound forth the words of God. (Rev. viii, 6.) He has vowed himself, as a Methodist, to "fasting or abstinence" as one of the ordinances of God's Church. (Par. 32.)

He is called, as a minister, to "use as much abstinence and fasting every week as health, strength, and labor will permit." (Par. 120, Section 4.)

He is called to deny himself every useless pleasure of sense, to be temperate in all things, using only that kind and degree of food which is best both for body and soul, to see the necessity of this, as also in that kind and degree of drink best for body and soul. (Par. 122, Section 2.)

"And again. Why are we not more holy? Why do we not live in eternity? Walk with God all the day long? Why are we not all devoted to God, breathing the whole spirit of missionaries? Chiefly because we are enthusiasts, looking for the end without using the means. To touch only upon two or three instances: Who of us rise at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour." (Par. 143.)

Then comes the preacher's vow: "Will you recommend fasting and abstinence, both by precept and example?" (Par. 151.)

"La grippe" and belly grip. The worst grip on the world is Satan's grip on the belly of God's people, by which grip he holds against the deepening of God's kingdom into the lower hold of man's nature. He keeps the food-and-drink grip on it, and opposes fasting and abstinence, and then, to make sure of the bellies of the South Methodist elders and preachers, he is not satisfied with tying them to the tables of the rich and worldly, where it is impossible for them to have spiritual religion, but he puts an extra cord to their bellies by breeding a tobacco baby in it—a filthy thing, that is always crying through the soul and spirit of the minister for suck at the end of a pipe or cigar, or from a quid. This is the bottom-ground condition of these filthy tobacco preachers of the South Church—a devil baby in the belly which Christ sanctified for the Holy Ghost, to root holiness and praise and prayer and preaching in. God have mercy on them!

In *my* belly plant the Spirit:
Father, plant Him deeply there;
Till I 'm full of Jesus' merit—
Till I 'm full of Jesus' prayer.

CHAPTER XIV.

THE "SURE MERCIES" OF METHODIST PREACHERS.

"YET hath He made with me an everlasting covenant, ordered in all things, and sure." (2 Sam. xxiii, 5.)

"I will make an everlasting covenant with you, even the sure mercies of David." (Isa. lv, 3.)

"To perform the mercy promised to our fathers." (Luke i, 12.)

"To extend mercy with our father." (Godbey's Commentary.)

"To perform mercy in the midst of the fathers of ours." (Literal text.)

"Grace, mercy, and peace, from God our Father and Jesus Christ our Lord." (Special salutation of mercy to Timothy and Titus, ministers, not in salutation to Churches.)

"I will give you the sure mercies of David." (Acts xiii, 34.) Words applied to Christ as Son of David.

Abraham is the father, in Christ, of all true believers. David is the father, in Christ, of all true ministers of the Word of God. The Lord was pleased to make two great heads of righteousness and of ministry, Abraham and David, heading up in these two tested and proved and sealed men His righteousness for all ages of believers and His ministry for all generations of preachers. The mercy of God is extended, both to believers and to ministers, as it was to Abraham and to

David; but so much greater is the need of ministers to be receiving the mercies of God that it is a special appointment to them. (1 Tim. i, 2; 2 Tim. i, 2; Tit. i, 4.) Christ is both "the Root and Offspring" of this wonderful race or seed and order of spiritual ministers that He made David the head and fountain of. He Himself was "made of the seed of David according to the flesh" (Rom. i, 3), which word "flesh" here has no reference to His mere body in natural descent, though including it; but it means made after the pattern of David's spirit and mind and heart in love and truth and zeal for God. And He makes no other kind of ministers in any age but the David kind, of which He Himself is the Perfect Example. Satan is the father and maker and setter-up of all other kinds of ministers.

The ministry covenant in David. "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David forever, even to him and to his sons, by a covenant of salt?" (2 Chron. xiii, 5.) God's covenant with His servants in all ages stands in "salt"—the salt of a holy fear of disobeying and displeasing Him in anything, even the smallest. This salt must be in us for our people. We must possess and bear and minister to our people the fear of God's wrath on any and every sin, on evil of every kind. We must keep full of kind, faithful reproof of all sin in and on those about us. As the great promises of Abraham and his seed were not to his natural seed, but to his spiritual children (John viii, 37; Gal. iii, 7), so it is with the covenant made with David—"his sons" are those spiritual ministers raised up from generation to generation, with the same spirit and heart and zeal and courage for God in their day that David had in his day. These are the true seed and sons of David.

God's kingdom stands only in the hands of the true spiritual sons of David. "And now ye think to withstand the kingdom of the Lord in the hands of the sons of David." (2 Chron. xiii, 8.) God's kingdom is withstood and overthrown in large measure, at times even to the point of seeming destruction, when in the hands of the sons of Saul, the man-pleasing, flesh-sparing, world-fearing ministry; but that kingdom stands and is not withstood successfully when in the hands of the true sons of David after the Spirit.

Christ's kingdom increases only in the hands of the David ministry. "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever." (Isa. ix, 7.) Christ, on His heavenly throne, depends, for the increase of His government and peace on earth, upon ministers of the David pattern, who will hold and enforce His righteousness and peace through faith in His Word and power. (Matt. xxviii, 18-20.)

John Wesley, the great David of his day; the great deliverer of the Church out of the hands of the children and house of Saul; the creator and trainer, under Christ, of an army of great and mighty men in the Spirit of God, an order of ministers that have changed the face of the earth; the establisher of such hymns and praises to God as earth had never heard! the setter-forth of laws and statutes and testimonies out of the Word of God such as the Christian Church had not known before for ages.

John Wesley, God's standard priest-king for all Methodist ministers. As David was set as the standard of excellence for all rulers over fleshly Israel of the Jewish kingdom, so is John Wesley set and established as

the standard of excellence for all ages of the Methodist ministry for all times of the spiritual kingdom of Methodism. God's way is to establish a head for a spiritual house in Christ, and deal with all generations of that house according to their standing fast with that head and standard given them.

1. "And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim," but sought to the "Lord God of his father [David], and walked in His commandments, and not after the doings of Israel." (2 Chron. xvii, 3, 4.) Now, Jehoshaphat was the sixth generation after David, and yet God the Holy Ghost calls David his father, his model. His fleshly father was Asa.

2. "And all the congregation made a covenant with the king [Joash] in the house of God. And he said unto them, Behold, the king's son shall reign, as the Lord hath said of the sons of David." (2 Chron. xxiii, 3.) Here Joash is the ninth generation from David, nearly two hundred years after him, yet sees he must walk and rule as David.

3. "Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem; but he did not that which was right in the sight of the Lord, like David his father." (2 Chron. xxviii, 1.) This is two hundred and seventy-four years after David, and yet the Holy Ghost, the true Judge and faithful Recorder, holds David as the father and model ruler of Israel for all times—God's unchangeable standard.

4. "And he [Hezekiah, son of Ahaz] did that which was right in the sight of the Lord, according to all that David his father had done." (2 Chron. xxix, 2.)

5. "And he [Josiah, grandson of Hezekiah] did that which was right in the sight of the Lord, and walked

in the ways of David his father, and declined neither to the right hand nor the left. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father." (2 Chron. xxxiv, 2, 3.) Thus the eternal God held David as the standard king and ruler of Jewish Israel four hundred and thirty-eight years after his day in the flesh.

In the light of all this Scripture we see more and more the location and ruling spirit of that large Methodist body in the Southland, that in her rulers have cast off and cast out John Wesley, and have cut up and destroyed his spiritual Discipline for all Methodist preachers, and doing all this in less than thirty years after rebelling against the true Methodist kingdom, and going off after a kingdom among slaveholders, one of the bishops of the Church saying recently, in open Conference, that John Wesley was no more with them than another man. Selah!

"Back to Wesley!" the slogan of Methodism. "And I will set up one shepherd over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd. And I, the Lord, will be their God, and My servant David a prince among them." (Ezek. xxxiv, 23, 24.)

"Afterward shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and His goodness in the latter days." (Hosea iii, 5.)

"And they shall serve the Lord their God and David their king, whom I will raise up unto them." (Jer. xxx, 9.)

Any Spirit-taught man knows that the above words of these holy prophets are true only of spiritual Israel, the Church, and of the true David order of ministers

raised up to a desolate Church in an awful time of Satan and Saul's sons ruling and spoiling and destroying the goods of the Lord. God raised up David in Martin Luther and his fellow-spirits of that day; but the greatest spiritual son and successor of David and his throne among men in the power of God was John Wesley; and he is to be restored, in spirit and power, to fallen Methodist Israel in an order of ministers after the old Methodist spirit and pattern, in living and enforcing discipline against the children of Satan, now ruling the preacher—sons of Satan and Saul, and desolating the Church.

Some characteristics of the David ministry. These characteristics are fixed and abiding, as is He, the Eternal Jehovah, that established them; just as, also, the traits of Saul ministry are fixed and found in all his spiritual sons—fear of the people, and saving and sparing things God orders destroyed.

1. Increasing zeal for God amid increasing lawlessness. "It is time for Thee, Lord, to work; for they have made void Thy law [as in the General Rules and Rules and Duties of Methodist Preachers]. Therefore I love Thy commandments above gold; yea, above fine gold. Therefore I esteem all Thy precepts concerning all things to be right; and I hate every false way." (Ps. cxix, 126-128.)

The inward deeps of friendship and love for God are stirred and bring forth their stores at a time when Satan's hosts are carrying the Church hellward in criticism and lies and worldly walking by so-called ministers.

2. Great lovers of and sticklers for holiness. David was God's "holy one" in his day (Ps. lxxxix, 19, 20), and an eminent type of the coming Holy One of all days. David's true spiritual seed and sons love holi-

ness for its own sake and for God's sake, and because it makes them precious to God, and causes the strong love of God to come into them and about them as their inner joy and outer defense, making them feel inwardly their preciousness, their deep and unspeakable preciousness to God, even His love given in them as He gave to His own Son (John xvii, 26), and the unutterable joy of such inward manifestation of Divine love. (1 Pet. i, 8.)

3. An esteem for the Church above all creature joy. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee [the Church], let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." (Psalm cxxxvii, 5, 6.) This means that the prosperity and joy of the Church in holiness and righteousness is above every other joy in the souls and lives of the true ministers, so held and sought and labored for and rejoiced in. David thus felt and prayed: "O Lord, how long wilt Thou look on? Rescue my soul from their destructions, my darling from the lions." (Ps. xxxv, 17.) He put his soul and his darling together. His soul and God's spiritual Church of that day—that was his darling. He prayed for both together: "Lord, rescue my soul from all their destructions, and then you can use me to rescue Your Church, my darling, from the lions now rending and tearing it." Wesley and Asbury, and hosts of ministers, made the spiritual Church, the holy and beautiful Church in the Spirit, their "darling," and labored for it day and night; and God made them His "darlings," and labored for their souls and bodies day and night. God rescues the souls of His servants from all inbred sin, and fills them with the Holy Ghost, and then puts them to rescuing His and their "darling"—

His Church—from the lions devouring it with softness and lies and hatred and strife and covetousness.

4. Another characteristic is, they take pleasure in hardness and humiliation for the Church. "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come. For Thy servants take pleasure in her stones, and favor the dust thereof." (Ps. cii, 13, 14.) The spiritual reading of which words is, in 2 Corinthians xii, 10: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

It is always "the set time" to favor Zion when that true ministry have come that "take pleasure in her stones," in her hard places and hard work and hard fare and hard treatment at the hands of the wicked, and who "favor the dust thereof," that rather be cast out and trodden under as dust by the proud, worldly Church than be exalted in said Church to Satan's right hand in a fine congregation, to feed them with lies.

"*The sure mercies of David.*" It is the David order of ministers that have God's sure mercies in covenant laid up for them, and sure to come as needed. "My mercy will I keep for him for evermore." (Ps. lxxxix, 28.) Saul sought to save his life and house amid the love of the people, and lost it because he could not risk himself with God. David risked his life in faithfulness and fleeing and hiding, in hard places, amid awfully fierce forces of evil, in cover from Saul, on rocks, amid goats and fleas, with the fallen king of Israel hunting him with thousands of men, with wonderful revelations of God Almighty's amazing power to shield and protect His loved ones, coming forth to him just as the oxygen of the high mountain air comes forth to the leaf-wrestling of the Alpine fir-tree lifting up its

head with scarcely enough root power amid the rocks to maintain its hold on earth. In the great danger-scenes of a devil-hunted soul come the sweet and precious revelations of "the sure mercies" of Almighty God to the David seed of men.

Abraham found eventually, after much well-finding and well-losing, the well and the grove, the consolation and the shade of the "Everlasting God." (Gen. xxi, 33.) David, in a higher and more difficult day, after finding wells of soul-drink in the friendship of Saul, in the love of Jonathan, in a king's daughter as his wife, and in the admiration of a nation, had to lose all these wells and flee to the mountains and caves to find "the Everlasting God" and "the everlasting covenant"—his eternal consolation and shade. "Yet hath He made with me an everlasting covenant, ordered in all things, and sure." The greatest of all the prophets held forth this covenant as God's gift, calling it "the sure mercies of David." (Isa. lv, 1-3.)

As David found mercy and issue out of the living hell he was in for more than a year after his sin, so Jesus had to be saved out of the living hell He entered in Gethsemane and Calvary for our sins by this David covenant of "sure mercies." He was let out of hell in His body on the cross when He shouted and gave up the ghost, because, as a Son of David, He was heir of the same mercies of God to David and all the true seed of David. God's everlasting love and mercies are sure to all that David kind of men that get into trouble and living hells on earth for faithfulness and zeal toward Him. When they cry unto Him from the deeps of earthly hells, shut up therein for faithfulness to Him and His Church, then the very throne of heaven is moved in their behalf. Even Abigail prophesied this

of David in the time of his straits: "The Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days" (1 Sam. xxv, 28)—the "sure house" being the sure "fellowship and presence of the Lord" and also continuance of our name after us in the Lord's service. If evil gets in on God's precious servants, He knows how to purge them and restore them. A living hell, day and night, in his spirit, soul, and body, was one of the sure mercies that came to David when evil got on him. (Ps. xxxii, 3, 4.)

The Methodist preacher's sure mercies. God establishes principles and ways and methods and places in the early times of the Church, and then carries them forward in a higher and more spiritual power to the help of the Church in its progression. The sure mercies of David are carried forward by our Lord and Jesus Himself, as "Minister of the true sanctuary of the Holy Spirit," works His life and orders His ministry after them. "The sure mercies of David," as spoken of Acts xiii, 34, are also called, in a marginal reading, "the just or holy things" of David. So in Methodism, which is nothing less than the highest outcome of spiritual Judaism and elevation of David's spiritual throne and kingdom, which they have ever received at the hands of God. And these "holy or just things" of our Methodist ministry, in the seeing and doing of which are our "sure mercies" from God the Father, are: "Those most excellent things prepared of God for Methodist preachers, at the hands of our great king-father in Christ, of Methodist Israel, and put into the Discipline for us to find and use.

A Methodist preacher's "sure mercies" are in searching out, seeing, and doing "the holy and just things"

of Methodist ministers, as contained in the Discipline of the Methodist Episcopal Church, in the General Rules, and in the Rules and Duties of Preachers. (Par. 104-144, incl., edition 1900.)

Twelve sheaves of mercies from God. See "the Twelve Rules of a Preacher's Conduct," and how the mercies of God are bound up in every one of them, each of them as a golden sheaf of heaven's mercies to the Lord's servants of the house of Wesley: (1) Delivering mercies from the worldly religion and the wrath of God on all such ministers as abide in such elements. (2) Preserving mercies. (3) Purging mercies. (4) Sealing mercies. (5) Daily anointing mercies. Take Rules 2, 3, 4, 5, and 6, and see what mercies are in every one of them.

God's keeping power stands in and with no Methodist preacher that does not "keep and seek out" to the utmost of his power the very best ways and means devised of God and given His best and holiest servants for ministerial sanctification, preservation, and usefulness. We must not only keep what we know, but seek out all the will of God for Methodist preachers. Our keeping what we have will depend on our seeking out more of "His good and acceptable and perfect will" for Methodist preachers: "Now, therefore [Solomon, my son], keep and seek for all the commandments of the Lord your God, that ye may possess the good land, and leave it for an inheritance for your children after you forever." (1 Chron. xxviii, 8.)

See the great mercies in Paragraph 122. What delivering, purging, sanctifying, and sealing mercies for the minister's soul, and to hundreds, and perhaps thousands, of others through his sealing to God!

See the great ministry-restoring mercies of Paragraphs 127, 128. How "the many and great breaches in the

city of David" (Isa. xxii, 9), the ministry-fellowship in Christ, would be healed and made up, and Zion once more a stronghold for God to come down into to build up the Church therefrom, as Jerusalem was built from the stronghold of Zion—the city of David round-about—if these mercies of John Wesley were given to his sons of this day.

See the pastoral-fidelity mercies of Section VIII, Paragraphs 136-144. Here is the great field for the Methodist preacher to do his own mercies, to plant and sow his own rich mercies, and find mercies from God in such and for such doing.

The lost condition of Sunday preachers. Here in these "sure mercies" of John Wesley, made over to his spiritual sons, we see—in Paragraph 136, Section 2—the lost condition of all mere Sunday preachers, those clerical gentlemen and lords of the land and "Methodist sons of perdition" whose labors for God are limited to the pulpit on Sunday, and who, in many instances, can hardly wait until they get out of the pulpit and church to get a cigar in their mouth, and burn incense to the devil. See the great mountain of spiritual work for God and heaven and souls in this pastoral-fidelity part of our excellent Discipline work, in whose attempting and following and doing the Methodist preacher will find his "sure mercies."

"*To perform mercy with our father.*" This is Rev. W. B. Godbey's translation of Luke i, 72. Our Authorized Version shows a put-in word. The literal reading is, "To do mercy in the midst of our fathers"—to show, to do, to perform mercy in the midst *(meta)* of our fathers. He came to bring men—His apostles—into the midst, into the very spirit and soul of Abraham and David, in their walk with God and zeal for

Him, and thus show mercy. This is the true thought. Let me illustrate it.

Absalom K—— was a most zealous man of God and Methodist near S——, Virginia. The Bible lay on the table, and three times a day, before meals, a chapter was read, and then prayer. No company, no hurry of work, could relax him in his zeal for God. He raised a number of sons, and all in the Church. The oldest, on arriving at maturity, and going out from his father's house, asserted his liberty by resorting to tobacco, something not tolerated in his father's house, who ruled his home for God. He married, and began a family, but, as tobacco-chewers usually do, without family worship. Judgments began to come upon him of various kinds, sickness of wife, and heavy doctor bills, and losses in other ways, and this for years—a family of children, and no family altar. Finally the Lord led the writer to search him out and expose him in a meeting, riding two miles of a night to meeting to pray for other people, and no family altar in his home. The writer rode in the buggy with him that night, and smelt out the abominable devil-drug that was stupefying his soul and body, and reproved him of his tobacco. After a few weeks of getting over the soreness of this faithful work, he quit tobacco, and set up the family altar, and God turned prosperity unto him; and his face shone as he told me of good lines come to his house. He came back with his godly father, into fellowship with him, and found God's mercy—"mercy with his father"—but judgment away from his father. Apply this principle to the Church, and the whole matter is as clear as the sun. Back to Wesley!

Sorrows to departers from the God of their Methodist fathers. "Their sorrows shall be multiplied that hasten

after another god" than the God of their Methodist fathers. (Ps. xvi, 4.) Mercies with our fathers, sorrows away from our fathers,—this is God's law. When He has established such fathers as the Methodist Church has, then woe to the men that lead away from those fathers, and set up an easier and world-suiting and Satan-pleasing god. O the sorrows that have come to the makers and builders of evil Methodism in that land of spirits where they have had the eternal truth preached to them by the Spirit of Christ, Jehovah, where spirits are prepared for their final judgment! There is scarcely anything more wicked in that world of spirits than the disrupters of a blessed Church and leaders out from the doctrines and Discipline of the gracious Father and Redeemer.

"'*To show mercy with our fathers*'—
The truth which once our fathers saw,
The grace which once our fathers sung,
***Command* to be their children's law,**
And *cause* to be their power of tongue."

The stronghold of our mercies. Here, in our godly Discipline, in Paragraphs 120:1 and 136 and 142, we have the stronghold of the Methodist preacher's mercies—even pastoral work, faithful pastoral work in the homes of the people. He who will show himself a strong man of God in this place of the work shall have God show himself a strong God for His faithful servant. "Do you ask everywhere: Have you family prayer? Do you ask individuals? Do you use private prayer every morning and evening in particular?"

"How can we further assist those under our care? By instructing them at their own houses. What unspeakable need there is of this! . . . We must—yea, every traveling preacher must—instruct the peo-

ple from house to house. Till this be done, and that in good earnest, Methodists will be no better."

"The sum is, Go into every house in course, and teach every one therein, young and old, to be Christians inwardly and outwardly. Make every particular plain to their understandings; fix it in their minds, write it on their hearts. In order to this, there must be precept upon precept, line upon line. What patience, what love, what knowledge, is required for this!"

Where the cross and glory are. This is the work and this is the place where the cross and glory are these days, and where, if a Methodist preacher does not do his full duty to God and souls, all his other mercies will be lost upon him.

The great mercy of a Methodist preacher is in the homes of the Church people, teaching and enforcing God's love for dear little children, showing and proving out of God's Holy Word and from reason, and warning them that there is

No heaven for Church parents with prayerless homes. "Pour out Thy fury on the families that call not on Thy name." (Jer. x, 25.) We must heal families with God, and turn away His fury from them, by teaching and enforcing family religion, and it will be mercy stored up for us with God.

It is home-religion or hell for all Church parents who do not daily set God and religion before their own minds and hearts, and before their children, morning and evening. And even then they are not as good, being Christians, as the Jew David, who prayed and cried aloud three times a day—morning, noon, and night (Ps. lv, 17); and as the Jew Daniel who likewise worshiped God three times a day (vi, 10).

It is enforcing home religion or hell for all Methodist preachers. It is visiting and opening and expounding the law of God for home religion in the homes of the people where the great mercy of a Methodist preacher lies, and his sure and awful hell awaits the neglect of it. That Methodist preacher that lets parents live in ease and quiet in his Church as good Christian people, with no family altar, no daily home care and culture of the little minds and hearts in our holy religion, no training and disciplining of them against cunning snares and temptation—that preacher is as sure of hell and its eternal burnings as the parents are whom he gives Satan's peace to in their home. There is no heaven for such lazy, or world-loving and devil-pleasing, godless and child-murdering parents as surrender their children to the devil from their cradles so far as having any religion in their homes. And there is no heaven for the lazy, ignorant, or cowardly, and godless creatures that stand in their pulpit one day in a week, and let them sleep on in their unawakened condition as to the wrath of God being over them. (Jeremiah x, 25.)

Satan's stronghold in the Church. In these prayerless Church homes is grown the spirit that, gathered into a body on the Sabbath, eats up the spirituality of the Church in coldness and criticism, devouring and consuming it, and making the house of God a desolation, God Himself saying it in His "Sure Word." (Jeremiah x, 25.) And ministers that leave Satan in Church homes to do this work on God's house will see hell as their sure reward. They stand in the pulpit, and with wings of prayer and words of teaching and counsel they hover and brood over the souls of that congregation, as a hen over eggs and chickens. No virtue

for God against social evils can come forth from such a Church of such people with such a preacher. His Church roosters crow for, and his Church hens lay eggs for, the God-dishonoring and land-destroying whisky parties of this day.

The things of God's peace in Church homes. Jesus has limited His ministers as to the homes they may enter and abide in: "And into whatsoever house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it; if not, it shall turn to you again." (Luke x, 6.)

There are at least three things of God's peace that must be found in homes to make them fit stopping-places for Christ's servants:

1. The family altar, with morning and evening prayer, along with reading the Scriptures. "The Son of peace" will not give His peace to nor be found in any home where His Father is not daily honored and worshiped.

2. Subjection of the home to the father, in reverence, respect, and obedience. This is an essential element of a Christian home to have the peace of God in it, and a minister dare not stop in and give his peace to a home that is otherwise. He must make God's peace in that home, or leave it.

3. No evil speaking. It is utterly impossible for "the Son of peace" to be in a home given to this awful evil of speaking ill of others, and no minister can abide in such a home. He must testify to His Master's words about such, and leave if they will not be cured.

We have finished this most excellent chapter on "The Sure Mercies of Methodist Preachers," which we feel God gave us to write, and will give us to publish

and circulate, and attend with His "sure blessing." May God, the Father Almighty, break down, root out, and destroy from this land all Churches that deal with souls and Church families as ecclesiastical goods, leaving them in the darkness and death of prayerless lives and prayerless homes! And let all the true-hearted lovers of God and homes and Church and heaven say, Amen.

CHAPTER XV.

THE METHODIST PREACHER'S "MORNING DRESSER."

"So JOTHAM became mighty, because he prepared his ways before the Lord his God." (2 Chron. xxvii, 6.) And "the Lord his God" was the Lord God of David, his spiritual father; and the Methodist preacher that seeks the might of God for his soul and work, must prepare his ways before the Lord his God, even his Methodist God, and regard no other, as indeed there is no other to him nor for him.

But how did Jotham prepare his ways?

"And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son." (2 Chron. xxxv, 4.)

"He prepared his ways before the Lord his God," even according to the writing of David king of Israel, which was God's writing, once for all, for all kings and rulers of "Israel after the flesh."

So Christ says to the Methodist preachers: "Prepare yourselves by the houses of your fathers, after your courses, according to the writing of Wesley; king, under Me, of Methodist Israel, and according to the writing of his spiritual sons in the American Church.

"1. Take the writing of Wesley in the preface of your Discipline as to My purpose in raising up the Methodist people, what I showed them, and what they saw in reading My Word, and what they experienced

in My grace, and what I thrust them forth for, and let this writing of Mine, by my servant Wesley, be as a mirror to you, to dress and prepare your mind and heart before it every morning.

"2. Take the writing of My servant Wesley's great sons in the American Church as to My design in raising up the Methodist preachers and Methodist Episcopal Church, even to evangelize and reform the continent, and spread Scriptural holiness over these lands, as this writing of Mine on and by these true and great pillars of My American Methodist Church is found in your Discipline; and let this writing of Mine, at the hands of your great spiritual fathers, be as a mirror to you, to dress and prepare your mind and heart and ways before it every morning. Come up into My design in Methodism if you would come into My might.

"3. Take the writing of My great servant Wesley in 'the General Rules,' and then especially in 'the Rules for a Methodist Preacher's Conduct,' and in the further 'Rules and Duties of Methodist Preachers,' as found in paragraphs 103-144, inclusive, of our 1900 A. D. Discipline, and let these be as part of a great mirror, and bath, and dresser for you to use every morning in preparing your ways as Methodist ministers before Me."

Shall we have bath and mirror and dresser to assist us to prepare body and face to appear before our family and friends, and not have these things in a spiritual way, as ministers, to dress and prepare our minds and hearts and ways before God, even our God, the God of our Methodist fathers, and the Church and people?

"*Prepare your ways by the houses of your fathers.*" There are many "houses" of our Methodist fathers; for God does not stick so much to Church forms in non-essential things; but He does stick to the essential seed

and spirit of Methodism—the doctrine and spirit and power of "inward and outward holiness." Every house of Methodism is a true house of our fathers that holds the writings of Wesley, the great father-king in Methodist Israel, as the law and rule of preparing their minds in doctrine, their hearts in affection, and their lives in ways before the Lord their God. This leaves

The Satan-destroyed Methodist house in a bad plight. The evil spirit that tore away the South Methodist preachers from the house of our fathers—Wesley and Asbury—and led them away into the slaveholders' wilderness, that evil spirit never rested in his work on the South Methodist fathers and builders until he had hardened them to the work of cutting out and destroying the writing of Wesley from their Discipline in all those excellent things prepared of God therein for Methodist preachers at the hands of His great servant.

"They could not show their father's house." This was the plight of some in Ezra's day that wanted to be considered Israelites (i. 59). "They could not show their fathers' house, and their seed, whether they were of Israel," and were put out. No Methodist can show his father Wesley's house in his Church whose fathers and rulers have destroyed the very spirit and essence of a Methodist preacher's work from their Discipline—destroyed the writing of the Son of God on the great pillars of the Church as to the purpose and design of God in raising up the Methodist people in Europe and America, and have put into their mummy-Discipline a devil-law against holiness evangelists.

Mercy in heaven for this Satanized Church. God, the Father of our Lord Jesus Christ, when He took back His Son into His bosom, out of the hands of men and devils, took into that Infinite Bosom an Ocean of Mercy

as much greater than the sins of our whole race as the natural ocean is greater than the land. Glory! Hallelujah! That Ocean is on high, waiting to break forth in floods on sinners, on Methodist sinners, on South Methodist sinners, and then on all sinners; for there are no such sinners in this land as Methodist sinners, even as Jerusalem was the mountain height of wickedness in its day.

The way to this mercy revealed. (2 Chron. xxxv, 3-6.) "And [He] said unto the Levites that taught all Israel, which were holy unto the Lord:"

1. "Put the holy ark in the house which Solomon the son of David king of Israel did build." Put your covenant with God and hope of heaven back where it was in that strictness of doctrine and holy living of the early Methodists of America, in the things of the General Rules, in which they found, and you will find, rest to the soul and true hope of heaven.

2. "And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel"—even our Methodist David, the great king-father, John Wesley.

"Jotham prepared his ways before the Lord his God." So must you, and not before a bishop, or presiding elder, or preacher in charge, if they oppose holiness. Rather, you must then prepare yourself against them, in your mind and heart and word and pocket, if they are against holiness. You must prepare yourself, in mind and heart, to take up the sounding of the seven last trumpets (Rev. viii, 6) against every unholy and ungodly thing in the Church and land, no matter how high they are.

3. "And stand in the holy place," by coming to and standing forth as a supporter of and witness to the

holiness meetings and camps of your day and land as the great visitation of "the God of our Methodism to the children of our fathers."

That Methodist preacher that refuses to come and take his stand with God's holiness people of this day and land because it will hurt his standing in his worldly Church will find no standing before a holy Christ at the seat of judgment, nor standing-room in heaven.

Present-day unrighteousness of Methodist preachers revealed in the Discipline—Much and great matter of repentance towards God, and faithfulness towards men. (Church South Discipline, 1846-1866, then cut out; Methodist Episcopal Church Discipline, 1900, Paragraph 136.)

1. "In ourselves there is much dullness and laziness,—dullness of sense to the value of souls, to the impending wrath of God on every form of evil, to the shortness of time, to the awfulness of sin, to the certainty and eternity of hell's torments, to the power of Satan, to the captivity of men in sin, to God's dishonor in the Church. How can we make others feel what we do not feel ourselves? And what laziness "there is in us in getting about and doing what we do see and feel."

2. "We have a base, man-pleasing temper."

3. "We let them perish rather than lose their love."

4. "We let them go quietly to hell lest we should offend them." (See antidote Ezek. iii, xxxiii; Luke xii, 42-46.)

5. "We have a foolish bashfulness."

6. "We know not how to begin" on men.

7. "We blush to contradict the devil."

8. "We are unskillful in the work."

9. "We know not how to deal with men so as to get within them."

10. "Nor how to order our discourse so as to suit their conditions and tempers."

11. "Nor how to choose the fittest subject."

12. "Nor how to follow men"—to their homes, and to their shops, and to their fields, because

We lack the Methodist preacher's morning anointing—"a holy mixture of seriousness, terror, love, and meekness." (Discipline, page 86.) This Methodist ointment of four great principal spices in the Holy Ghost should be sought on one's knees every morning before the Methodist preacher goes forth. He should receive and anoint his spirit with it every morning, by faith.

Throne-torches for Methodist preachers to take and bear before men. (Rev. iv, 5; Matt. xxv, 1.)

1. It is holiness or hell for all Christians. (Heb. xii, 14.)

2. It is enforcing holiness and home religion, or hell, for all preachers of the gospel. (Luke xii, 42.)

3. God's wrath and fury are over every Church home without a family altar. (Jer. x, 25.)

4. It is close self-denial and send the light to the heathen, or lose our own souls.

Amen and Amen and Amen.

CHAPTER XVI.

THE NEW STAR IN OUR CHURCH HEAVENS.

THE final glory of Methodism is indicated and prophesied of in the Word of the Lord used as a text by Bishop Asbury in his sermon Sunday, May 31, 1787, in the New York Conference—Bishop Coke present—in which Word God measured to them the height of the Methodist blessing for the world. (Isaiah xxv, 6, 8.)

"And in this mountain [Church] shall the Lord of hosts make unto all people [white and black, Gentile and Jew] a feast of fat things. . . . And He will destroy in this mountain [of His holiness, the Methodist Episcopal Church] the face of the covering cast over all people, and the veil that is spread over all nations."

1. "The face of the covering cast over all people"—that dark face that all white people used to have, more or less, and still have in some places, towards the poor Negroes—then slaves in the land. How wonderfully has God wrought, in and through the good Methodism of this country, in destroying this old Satan-face of white people towards the once ignorant, degraded, and despised black race! and He has given the face, the kindly, beaming face of God the Father, through His Son, to all good white people to bear towards this meekest of all the peoples of the earth. When amid a wonderful scene of Heaven's power in a Methodist

meeting in 1774, in Maryland, Thomas Rankin stood up and called upon the people to look towards that part of the chapel where all the blacks were, and said, "See the number of Africans who have stretched out their hands unto God!" this did not suit Satan at all, and he wrought day and night to stop this kindly, Holy Ghost seeing of black men by white people; but all in vain. In colored Conferences now, the very princes of our land in spiritual life and highest Christian culture sit in the bishop's chair, and beam in divine love and light upon the dusky faces before them, and are beamed back upon by these gloriously redeemed men. Surely the dear old bishop's prophecy has come to pass already in great part. "O America! America! it certainly will be the glory of the world for religion!"

"I will destroy the face of the covering cast over all people." A kindly look and greeting, and kind words concerning, the spewing out of that low, devil-invented word "nigger," with the best of good-will towards—this is what every good white man and woman in this country owes every one of this black race. God Almighty, hasten the work of destroying this old Satan-face out of the land.

But there is another "people" that Satan has put a dark, unbelieving face towards on nearly all the people of this land—"the Jews." How general "the face" of indifference, and unbelief, and hopelessness concerning and hardness towards them, even in this land where nearly two millions of this Heaven-loved people (Rom. xi, 28) are sheltered from the oppressions and cruelties of Europe!

The mountain Church of this New World needs to take up this work of destroying this face, by taking up the work of believing in, searching the Scriptures

concerning, hoping for, and praying for, and preaching for, and laboring for these people, as found in nearly all our cities, and then in due time

2. In this mountain Nation will pass away "the veil that is spread over all nations," particularly that dark unbelief as to the abiding election and preciousness of this people; and this Nation will be the first of the nations from which this veil will be taken, until they shall come into their old home, among the nations of the world, and all see them then as the blessed nation of the earth.

How to look on a Jew: It is to see him as one of the race most blessed and honored of all races of men, preserved amid the ages of the world, and tossed among men for the testing and trying of our hearts, and awaiting readoption into the kingdom of God as the first nation of all the world. It is to see him, in this country, as within reach of his great Messiah's great mercies to him as an individual, in that spiritual body—the Church—"where there is neither Jew nor Gentile." We should see him as one of that blessed people whose abiding and ever-increasing blessing to the world in having brought forth the Holy Scriptures, the Word of Heaven, the Light of the world, the Savior of men, is so vast and immeasurable as causes the great sin of the nation to be forgotten in all good hearts, even as it will never be mentioned to them in the good days to come.

What receiving them is: If the receiving of them generally as a nation back into the favor of God, as they are to be received some day (Rom. xi), "will be as life from the dead" (Rom. xi, 15) to the nations and world, so now, to "receive them," by faith and love and labor, into Christ Jesus, even as He received us,

in that portion of them sifted out by Divine Providence and sent over here and sheltered of God in our free land to receive of us some of that amazing mercy given us in this land (Rom. xi, 31); even thus to receive them will be as life from the dead, lifting us up into new and fuller life in God. It will be the bringing and breaking on our heads the reserve heaven of God's mercies and love and help to the Church of the last days, to the Church, and individual, and Nation, thus receiving them out of all the cursings, and miseries, and woes of the past, and out of all the present-day, Satan-fostered prejudice, darkness, and hardness toward them. To receive this people back, in our opportunities to know and love and pray for and aid them in their Christian missions in this blessed land of their shelter and liberties in our God, back from the deeps of their past and present, will be to receive God from the heights of His love and power into our souls and lives. (Hosea ii, 21, 22.) The heights of God's mercy and help are not without the deeps of the sin and misery and wretchedness of our race. God's Israel of old hath been in the deeps for two thousand years. The heights of God's mercy and love are in reserve for those that connect, in their souls, the mercy and help of God with the Jewish-Christian missions coming up out of the deeps in our American cities. What shall the receiving of them be but "life from the dead?" (Rom. xi, 15.) How many homes of God's people in this land have their dead—sons and daughters dead to God! Nothing avails to bring them to Christ; not even family worship and secret prayer for them. Hear the Word of Jehovah, ye parents in this land who have dead loved ones in your homes: "Thy dead shall live; together with My dead body shall they arise." (Isaiah

xxvi, 19.) Look out a work of God in this land among that people whom Jehovah Christ once possessed and indwelt as His body in the world, the only nation He ever thus had as His body, politic and ecclesiastic, but now His "dead body;" look out such a work as the Warsawiak Mission, Grand Street, New York, and help God in raising His people from the dead, by your faith and love and prayer and gifts, and your dead shall be remembered before God by your great Hight Priest, and power come for their conversion.

Help God to raise His ancient people from the dead in the Jewish-Christian missions in this land, as He has brought them to your doors, and He will help you to raise your "dead" to newness of life. Surely it is not a very heavy burden nor a very difficult way to bring salvation to your own house, by ministering to the house of Abraham, and Isaac, and Jacob, and Joseph, and Moses, and Joshua, and Samuel, and David, and all the prophets, and Jesus, and all the apostles. What a mind and heart it must be to make a burden and strait out of such a privilege as this! All the patriarchs and prophets and Jesus and apostles laid at our doors in our cities, in the American-sheltered remnant of their blessed nation, to be ministered unto in mind and heart by us who have so received of their riches. Almighty Christ awake us! awake us! awake us!

"*Treasures of darkness*;" *hidden riches of secret places.* Hear the Word of the great God and Father: "I will give thee the treasures of darkness, and the hidden riches of secret places." (Isaiah xlv, 3.) Just a word or hint from old Commodore Vanderbilt to a young man as to how and where to invest in stocks, was sufficient to make the young man rich. Is a man greater than God? Does not He, the All-wise One, know all

the secrets of hidden riches, in spiritual things? God, "whose eye seeth every precious thing" (Job xxviii, 10), loves to put this seeing of precious things into His children, that they may have fellowship with Him and enrich themselves by investing love and faith and prayer and gifts in precious things and precious places.

In several of the large cities of this land, as 424 Grand Street, New York, and other places, there are Jewish-Christian mission churches. These places are secret places of hidden riches to the great masses of professing Christians of the land. In these places the Spirit of Christ is working in small bodies of Christian Jews, as the bright and morning star of their new and coming day of eternal joy. They meet and worship and work in rented halls, amid great conflict with poverty, and with the ignorance and unbelief around and about them in the people, as Satan seeks to hold such ignorance and unbelief on them to hinder their coming up into the sunshine of the faith and love and help of the Gentile Christians of the land. Not one of these sweet little missions has a sanctuary in all this land of crowded Gentile churches and temples.

Here, in these "secret places of hidden riches," in the "darkness" of ignorance and prejudice that is on and about these places, are "treasures" for those to find whose eyes God shall open to see their preciousness to Him, and who will love and pray for and bestow help on them in His precious name. To lighten their skies will cheer and brighten our own.

Sweet waters from distant fountains. "And the Lamb, which is the midst of the throne, shall feed them, and shall lead them unto living fountains of waters." (Rev. vii, 17.)

New York City brings her sweet Croton water from

a distant point from the city. Other cities seek pure living water, brought to them in pipes, by connecting with fountains at a distance. Israel on one occasion had to fill the land of Edom with ditches in order to secure water, and lo! as they were at morning prayers, "water came by way of Edom, and all the land was filled with water." The precious people of God are learning to connect with mission fields in heathen lands, and to fill those lands with the ditches of missionary hearts and souls to hold water of the Spirit for those poor heathen souls, and have that same living water come to them by way of the mission-field where they have helped to plant missionary hearts and souls and hands. But how hard it is to get these same precious people of God to see a fountain of living water in their own land; yea, "living fountains of waters," in the Jewish-Christian missions of our cities!

Water of blessing at the time of prayers. "And it came to pass in the morning, when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water." (2 Kings iii, 20.) There is no blessing for any that do not have their morning and evening prayers. But even these seasons will become dry, and we will be put to it to bring the water of spiritual refreshing to them unless we worship the Lamb in the midst of the throne, and seek connection, in our faith and love and prayers and offerings, "with living fountains of water." Just so sure as God's Word is true and sure, "He that watereth shall also be watered himself." (Prov. xi, 25.) They that send refreshing to God's precious missions, in faith and love and prayer and gifts, shall have spiritual water come into their souls from the great river of God, by way of that mission or missions that they

are in loving connection with. This being so, now, is there any mission on earth so deep and precious in the heart and soul, in the love and joy, of the God-man born of a Jewish woman, as the Jewish-Christian missions of this day and land? How great the blessing, then, in connecting with these missions, and especially with that one in New York City, which all the powers of hell have been stirred against to destroy, but in vain! Rev. Hermann Warsawiak, 16 East Eighth Street, New York City, is the marvelously-saved and gifted man that God is raising up for salvation to the Jews of that city.

Send to William Cowper Conant, 466 West 151st Street, New York City, for a sample copy of "Salvation," a monthly that publishes the Jewish-Christian mission in its progress and needs. Put yourself into connection with this precious mission, with this "living fountain of water" from God, as the writer has been for six years, and give at least half of your mission money to this work for one year, and see if God do n't turn blessing to you by way of the Jewish-Christian mission in New York City. Amen. Amen. Amen.

TESTIMONIALS.

RICHMOND VA., Dec. 26, 1895.

MY BROTHER,—Many things have forbidden me the time to answer a peck of letters.

I wish to say that the man who can do the work you have cut out will be the benefactor of America. It is the great task of the hour. It may be God has brought you forward for this time and toil. My admiration and love go with you. You are the best specimen of our applied Christianity—do the will of God.—LAFFERTY.

TO ALL THOSE TO WHOM THIS MAY BE PRESENTED,—This is to certify that I have known Rev. John T. James from boyhood. We were schoolmates; fellow-comrades in the same military company during the war of 1861–65; and then entered the Baltimore Conference of the Methodist Episcopal Church, South, together. Brother James is a thoroughly consecrated, deeply pious, and eminently faithful man of God. He is, and has always been, ready for every good work. He shirks no duty, fears no enemy, and spares no evil.

His book "Four Years of Methodist Ministry," is a record of incidents and facts in his own life, nearly all of which I have personal knowledge. Any purchaser will find it an interesting narrative, and at the same time, assist a worthy brother in prosecuting the work of Christ in any place his lot may be cast.

Fraternally,

J. R. VAN HORNE,

Pastor, M. E. Church, South.

CLIFTON FORGE, VA., Aug. 1, 1899.

As our brother, Rev. John T. James, is expecting to leave us shortly for a field of work in the South, we feel it our duty and and his right to give him this testimonial to his character and work—as we have known him for more than five years as a resident of Staunton, Va.—as an ordained local elder in the Methodist Episcopal Church, South. 1. Our Southern Methodist denomination has two pretty church buildings in the city suburbs with Sunday-schools and regular preaching services, for which we are indebted under God to Brother James, as the builder of one and starter of the other. 2. It was through his faith and zeal in starting a monthly subscription and raising some $800, that our heavy church debt of nearly $3,000 was finally paid off—no one having any heart to attempt it when he undertook it. We now have three churches free of debt. 3. As assistant pastor for two years, our Brother James was a faithful servant of his Master in visiting the homes of the poor and sick, and variously afflicted, in hundreds of instances comforting and healing minds and hearts out of the Holy Scriptures, and by spiritual songs and prayer. He has cheered the dying, and restored backsliders on dying beds, and seen sinners converted to God. 4. He has been a faithful teacher these years in two Bible-classes in our city Church and at East End, and also a ready supply for any of our ministers within reach of Staunton, no matter what the weather. 5. Brother James has not been a crank, or hobby-rider, but has literally and really been ready for any and every good work, while against and opposing, as best he could, every evil work. It is not his fault that saloons are in Staunton to-day, or that a Sunday newspaper is issued in our city. He has borne his cross faithfully in testimony against evil. 6. Our brother has also, out of his small earnings, been a regular contributor to a sweet little mission in Japan in the Church South, and stirring up others to give; and organizing the Staunton Mission League, of five families, which has given nearly $100 to this mission. He also stirred up interest for the Armenia orphans among the workingmen of the Bodley Wagon-shop at East End, to the extent of sending them some $40. We heartily join in this deserved testimonial to our dear brother, who has our heartfelt sympathies and will have our prayers, that Benjamin's portion may be his (Deut. xxxiii, 12), and that God may bring him to his new field of labor, and that he may be

a successful gleaner of good things from the Lord in that field as he has been in this—and finally glean eternal life with our Lord in the Church on high.—STAUNTON, VA., June 24, A. D. 1899.

Signed,

F. J. PRETTYMAN, Pastor, City Church.
JAMES E. ARMSTRONG, Presiding Elder, Rockingham Dist.
P. W. JEFFRIES, Pastor, East End.
HARRY BLEASE, Supt. City Sunday-school.
E. B. LIPSCOMB, District Steward.
W. R. KNOWLES, Supt. West End Sunday-school.
R. KINZLEY, Steward, City Church.
S. K. DAVIS, Steward, Secretary, and Treasurer, City Church.
J. W. SPITLER, Steward, City Church.
REEVES CATT, Steward, East End Church.
CHARLES EARLY, Supt. East End Sunday-school.
W. B. SELLERS, Steward, East End Church.
A. LEE KNOWLES, Supt. Marquis Memorial Church.
W. D. HOGE, General Secretary, Y. M. C. A.
HEZEKIAH JORDAN, Presbyterian Church.
L. W. CLEMENTS, United Brethren Church.

DATE DUE

Jac.

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WESLEY ON METHODISM.

"Let both of you strongly exhort believers everywhere to go on to perfection; otherwise they can not keep what they have."—WESLEY'S WORKS, VOL. VII, P. 122.

"It is exceedingly certain that God did give you the second blessing, properly so called. He delivered you from the root of bitterness, from inbred as well as actual sin."—WESLEY'S WORKS, VOL. VII, P. 45.

"You can never speak too strongly or explicitly upon the head of Christian perfection. If you speak only faintly and indistinctly none will be offended and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation."—WESLEY'S WORKS, VOL. VII, P. 254.

"I have continually testified in private and public, that we are sanctified as well as justified by faith. And indeed the one of these great truths does exceedingly magnify the other. Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition of sanctification, exactly as it is of justification."—WESLEY'S SERMONS, VOL. I, P. 388.

"To retain the grace of God is much more than to gain it; hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted perfect love. If we can prove that any of our local preachers or leaders, either directly or indirectly, speak against it, let him be a local preacher no longer. I doubt whether he should continue in the society; because he that could speak thus in our congregation can not be an honest man."—WESLEY'S WORKS, VOL. VII, P. 206.

"Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little to the society, and little life in the membership of it. Therefore, if Jacob Rowell is grown faint, and says but little about it, do you supply his lack of service. Speak, spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect full salvation now, you must not look for any revival."—WESLEY'S WORKS, VOL. VI, P. 721.